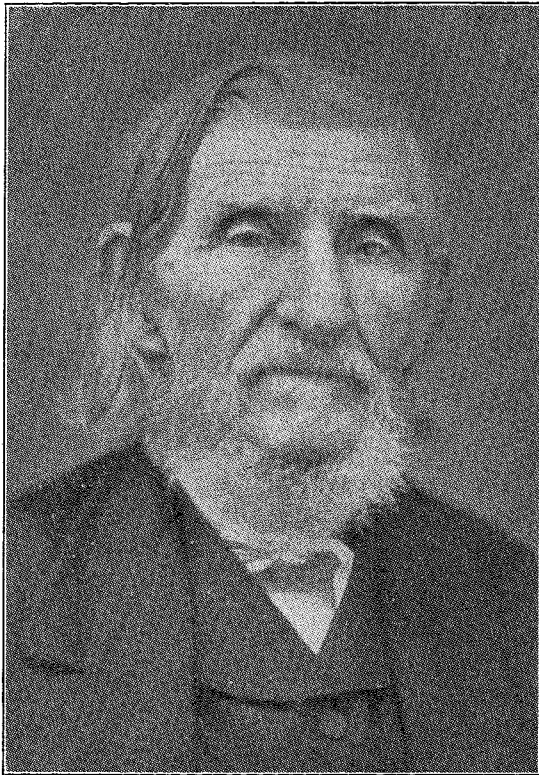


FATHER HEYER'S OWN STORY

TRAVEL-LETTERS OF THE REV. C. F. HEYER, FOUNDER
OF THE GUNTUR MISSION



FATHER HEYER, THE FOUNDER OF THE MISSION

FATHER HEYER'S OWN STORY

This booklet is made up of articles re-printed in THE GOSPEL WITNESS from *The Foreign Missionary*, monthly journal of the Board of Foreign Missions of the United Lutheran Church in America, 18 East Mount Vernon Place, Baltimore, Maryland, United States of America. "Father" Heyer was the Founder of the Mission at Guntur; he arrived there and began his work on July 31st, 1842. Both the Board in America, together with the constituent churches, and the Mission and Church in India are preparing to celebrate the Centenary of the Founder's work. These travel-letters of nearly a hundred years ago make interesting reading now.

FATHER HEYER'S OWN STORY

Dr. George Drach, editor of *The Foreign Missionary*, Baltimore, Md., U. S. A., publishes in the August 1937 number of that magazine, the first instalment of a manuscript written many years ago by Rev. C. F. Heyer, M. D., the first foreign missionary of the Lutheran Church in America. We reprint it with the superscription with which Dr. Drach introduces it:

Published in Joyful Anticipation of the Coming Centenary of the Foreign Mission Effort of the Lutheran Church in America, to be Celebrated in 1942.

In accordance with a resolution adopted by the General Council at Akron, Ohio, in November, 1872, the following statement is respectfully submitted to all whom it may concern.

Henry Melchior Muhlenberg is called the father of the Lutheran Church in the United States of America, and Ziegenbalg may be considered the founder of Lutheran Missions in India. Bartholmæus Ziegenbalg was born June 11, 1683, at Pulsnitz, Saxony, studied theology in Halle, and accepted an invitation from Frederick IV, King of Denmark, to establish a mission at Tranquebar, India. He commenced operations in 1706 but met with violent opposition from the governor and other officials of the province. He was even imprisoned and otherwise hindered in his mission work until the king sent positive orders that the missionary should not be interrupted but protected and assisted in his labor of love.

In 1714 Ziegenbalg returned to Europe, visited England, and thence was sent to Madras in 1716. He was called to rest from his labors in February, 1719, at Tranquebar where his earthly remains were deposited in one of the vaults of the Lutheran Jerusalem Church, which was visited by the writer of this statement in 1842. The seed which the early Lutheran missionary sowed among the Tamilians in India has brought forth fruit abundantly. Other missionary societies have entered the fields and many Christian congregations are now found throughout the southern parts of the peninsula where the Tamil language is spoken.

Years ago the question about sending missionaries to heathen lands began to be seriously agitated among the members of the Lutheran Church in America. As early as 1833 a committee was appointed during the meeting of the General Synod at Baltimore with instructions to prepare a report on missions to be laid before the next session, which took place at York, Pennsylvania, in June, 1835.

This report was favorably received and excited general interest among the churches. A convention of Lutheran ministers was called, which assembled at Mechanicsburg in October, 1835. At this meeting the Central Missionary Society was formed for the purpose of supplying the scattered members of our Church in the far west with the means of grace; and also, as soon as practicable, to send missionaries to heathen lands. Rev. C. F. Heyer was appointed for five years with a salary of 500 dollars per annum. He accepted the appointment and commenced as a domestic missionary with the understanding of entering the field of foreign missions as soon as the necessary arrangements could be made.

About a year afterward appeals from Gutlaff and Rhenius were received, the former writing from China and the latter from India. The Macedonian cry: "Come over and help us!" excited general interest throughout the Lutheran congregations in the United States. It was admitted by all that the Lutheran Church of America owes a great debt to foreign missions. Some of the brethren remarked: "We owe our existence as a Church in this country, under God, to the labors of missionaries who were sent from the fatherland. Hitherto we have done nothing to cancel this debt. It is high time that we bring the subject before our Church and ask our people for their contributions to this object. We have been praying for the conversion of the world; but we must also begin to do something or our prayers cannot be heard, they will be a mere mockery before God."

On the 27th of May, 1837, a convention of forty four delegates met at Hagerstown, and on the 30th of May they resolved to organize a Foreign Missionary Society by the name of The German Foreign Missionary Society; this name was afterwards (in 1841) changed to The Foreign Missionary Society of the Evangelical Lutheran Church in the United States. Rev. Dr. C. P. Krauth was appointed to open a correspondence with Rev. Rhenius, who had dissolved his connection with the English Church Missionary Society and who was carrying on an independent mission in the Tinnevely district. The object of writing to Rhenius was to ascertain whether he would be willing to be employed by the Lutheran Society in America and become its missionary agent among the Tamilians in India.

The sad intelligence that Rhenius had been removed by death in the midst of his useful labors reached America in 1839. (Rhenius

died at Palamcottah, June 5th, 1838, about 8:00 P. M.) The question now arose what course should be pursued. After prayerful consideration the society resolved to establish a mission of their own in the foreign field.

During the Spring of 1840 Dr. Krauth, Corresponding Secretary, wrote to Rev. C. F. Heyer and desired to know his opinion as to the place where a mission might be advantageously commenced whether in the far west among the aborigines of America or in the far east among the Hindus. To this the following reply was sent.

'I have no particular choice, but would be willing to go where-soever, the Lord may direct; even to New Zealand where missionaries have lately been slain and devoured by the savages. However it appears to me that the Coromandel coast, perhaps, in the Tinnevely district, where Muller, Rhenius' son-in-law is now standing alone, would be the most suitable place to commence. If we undertake to establish a mission among our Indians we should probably have to go across the Rocky Mountains to a place, perhaps as difficult of access as the peninsula of Hindustan. Moreover, our Indians are of a roving disposition and hence it is very difficult to get hold of them or make an impression upon them. There exists also a certain kind of prejudice among many of our people against the Indians, which would render them unwilling to do as much as for an undertaking of this kind among the Hindus. But I am willing to abide by the decision of the Executive Committee.'

After some further correspondence and consideration the society agreed to send its first foreign missionary to Southern India and accordingly appointed the Rev. C. F. Heyer to carry out their objects. At this time, there was a large party in the Lutheran Church who felt inclined to unite and go hand in hand with other Christian denominations; under the influence of this party the society resolved during its meeting at Baltimore in May, 1841, to connect itself with the American Board of Commissioners for Foreign Missions. In consequence of this resolution Rev. Heyer resigned his appointment. The Lutheran Ministerium of Pennsylvania being in session, he wrote and offered his services to the missionary organization connected with that body.

The contents of the letter were as follows:

Baltimore, June 23, 1841

Dear Brethren:

I prefer to go as a missionary under the supervision of a Lutheran missionary society rather than to be beholden to other Christian denominations. This is the reason which constrains me to apply to your society. If the brethren feel inclined to send me as their agent to the heathen the following conditions should be taken into consideration.

1. Your society will decide about the place or region of country where the mission is to be located.
2. The travelling expenses to the place of destination are to be paid out of funds at present in the hands of your treasurer.
3. The surplus in the treasury is to be paid to the mission in three equal instalments, if his life be spared that long.
4. I will invest 1000 dollars of my own money; the interest of this investment shall be applied to the support of the mission as long as I remain in connection with the same.
5. To meet the other necessary expenses of the mission I rely on ministers and other friends of our undertaking who will be ready to assist in the accomplishment of our object.

Praying the Lord to guide and bless you in your deliberations,

I remain,

Respectfully yours,

(Sd) C. F. HEYER.

The following brethren were appointed a committee to report on the contents of this letter: L. Spracher, C. Miller and H. L. Miller.

This committee reported without, however, suggesting any particular plan. The reading of the letter was again called for and upon motion of Dr. Demme, seconded by Dr. Baker, the following resolutions were adopted:

1. That we in reliance on the assistance of the Lord will found a mission among the heathen.
2. That we engage Brother Heyer as our missionary; his offer to invest a thousand dollars not to be accepted.
3. That the Executive Committee be instructed forthwith to enter into correspondence with Brother Heyer to carry out the above resolutions.

4. That we recommend Hindustan as the field to our committee.
5. That the treasurer, Dr. Baker, be requested to write to the several missionary societies of our church to communicate the above resolutions and invite them to co-operate with us.
6. That this letter of the treasurer be published in the *Kirchen-Zeitung* and in the *Lutheran Observer*.

The following appeal was published June 15, 1841.

To the Ministers and Congregations of the Evangelical Lutheran Church in the United States:

Respected Brethren,

The Missionary Society of the Evangelical Lutheran Synod of Pennsylvania resolved at its last meeting to establish a mission among the Hindus in India. Rev. Muller in Tinnevely, to whose support we heretofore contributed, having again entered into connection with the Church Missionary Society and that society being fully competent to sustain that mission station, no further aid in his behalf is required from us. In order, however, to take an active part in evangelizing the heathen, which we regard as a sacred duty of the Church of God, we have resolved in humble reliance on the great Head of the Church to send our beloved brother, C. F. Heyer, to India. He will accordingly proceed to that region to prosecute the work under the superintendence of our missionary society. We indulge the hope that our congregations will effectually support us in this enterprise. And whereas many Lutheran ministers belonging to other synods are not in favour of sending a missionary in connection with the American Board and have signified their willingness to afford assistance to our mission, we assure them that their donations will be thankfully received and applied to the above purpose. The treasurer of the Society will present to the Church an exact statement of the receipts and expenditures. It is scarcely necessary to assure the Church that we shall not lose sight of our dispersed and destitute brethren in this country, especially in the distant west; but we shall continue as heretofore to provide for them to the utmost to our ability.

May the Lord, our God, bless us and establish the work of our hands, yea, the work of our hands may the Lord establish.

Written in the name of the Missionary Society of the Evangelical Lutheran Synod of Pennsylvania.

Lancaster, Pa.
June 15, 1841.

JOHN C. BAKER,
Treasurer.

Credentials or recommendations were handed to the missionary before he embarked, as follows:

"The Missionary Society of the German Lutheran Synod of Pennsylvania, having appointed the Rev. C. F. Heyer, their missionary to Hindustan as will appear from the minutes of 1841, we the undersigned, members of the Executive Committee of said society hereby accredit our beloved brother as our messenger to the heathen and recommend him to all Christian Churches in foreign lands and elsewhere and ask for him the kind offices of the friends of the Redeemer, if he should need their assistance. We pray the Lord to guide, protect and bless him in his arduous and important enterprise, and to make him instrumental in bringing many to a knowledge of the truth as it is in Jesus.

Wm. Beates

John C. Baker

John Haesbert

G. Hager

I. F. Heinitch

Chas. R. Demme

Lancaster

October 2, 1841."

The professors at Gettysburg also wrote the following recommendation:

Pennsylvania College and Theological
Seminary at Gettysburg,

August 26, 1841

To all Christian Brethren in foreign
lands or elsewhere,—
Greetings:

We, the undersigned, hereby recommend to your fraternal reception and office the Rev. C. F. Heyer, missionary of the German Evangelical Lutheran Synod of Pennsylvania, appointed to labor in the East. Brother Heyer has long sustained an unblemished reputation and has been highly valued for his faithful and efficient labors in the Church in the United States, both as a pastor and domestic missionary in the western region of our country. We

have known Brother Heyer personally for upwards of twenty years, and have acted with him frequently in the most important enterprises of the Church and the age; and, therefore, feel full confidence in asking for him such treatment from the friends of the Redeemer, wherever he may find them, whether preaching to idolators or prosecuting the interests of Christianity in civilized countries, as is due to a servant of Christ, long tried and found faithful to his Master. Trusting that the Lord will accompany him in his journey and toils and that the brethren beloved in the Redeemer will receive him and hold him in reputation, we subscribe ourselves in the kingdom and patience of Jesus Christ.

S. S. Schmucker, D. D., Prof. of Theology and Chairman of the Theological Faculty in the Seminary of the General Synod of the Lutheran Church in the United States, Gettysburg, Pennsylvania.

C. P. Krauth, D. D., President of Pennsylvania College at Gettysburg and Prof. of Hebrew in the Theological Seminary.

The first public notice about contributing towards the outfit of the missionary appeared in the *Lutheran Observer*, September 10, 1841.

The friends of missions in the Lutheran Church will be pleased to hear that the ladies belonging to Brother Lochman's congregation in York, Pennsylvania, have purchased a number of articles toward the outfit of the missionary who is appointed to commence a Lutheran Mission in Hindustan among the Telugus. The receipt of the articles alluded to is hereby thankfully acknowledged. May the Lord abundantly bless and reward these active members of our Lutheran Zion.

C. F. Heyer.

The *Lutheran Observer*, October 1, 1841, published the following notice :

Foreign Mission

The Lutheran missionary appointed by the Missionary Society of the Pennsylvania Synod to labor among the Telugus will sail from Boston on or about the 11th of October in the ship Brenda Captain Ward. Brother Heyer delivered a missionary discourse on Sunday evening September 19th, to a large and attentive audience in Rev. Haesbert's Church. On Sunday the 26th of September he

preached his farewell sermon in Trinity Church; on the following Wednesday evening he attended a missionary meeting in Dr. Morris' congregation, and Thursday morning September 30th he left Baltimore, accompanied by his youngest son Theophilus, who is to remain in Gettysburg.

The ship Brenda is destined for Colombo, Ceylon, and carries three American missionaries and their wives, besides Mr. Meigs, who has been a missionary for many years in Ceylon, sent out by the A. B. C. F. M. A more favorable opportunity could scarcely be looked for. The distance from Colombo to the Telugu country is between four and five hundred miles. May the Lord abundantly bless and prosper this first foreign mission enterprise of the American Lutheran Church.

On the 15th of October, 1841, the following appeared in the *Lutheran Observer* :

To the Rev. B. Kurtz

Dear Sir,

I have been commissioned by the Council of Trinity Church to request the publication of the following resolutions in the *Lutheran Observer* :

1. RESOLVED that our most hearty thanks are due to the Rev Heyer for the very faithful manner in which he has discharged the duties of his ministry among us.

2. RESOLVED, that our best wishes accompany our beloved and esteemed pastor, for the divine assistance and blessing upon his arduous and responsible undertaking, as missionary to Asia.

3. RESOLVED, that the Secretary of the Council be instructed to have these resolutions published through the medium of our Church papers, together with a brief account of the establishment and successful progress of our congregation.

Signed :

Anton Hyde

Peter Matil

Carl Will

Fr. Hoffman

George Thuiranch

I. Baptist Wentz, Sec.

The following notice appeared in a Boston paper :

Missionaries and Ice to Bombay

On the 15th instant (Oct.) the Barque Brenda sailed from Boston for Bombay with 250 tons of ice and eight missionaries, to wit: Messrs. Whitlesey, Smith and Weyman with their wives; Rev. Mr. Meigs, a patriarch among missionaries, and the Rev. Mr. Heyer, a German Lutheran, who is going on an exploring expedition among the Telugus.

The following was sent by the executive committee to *The Observer* for publication in January, 1842 :

We have just received the following letter from Brother Heyer, written at sea, which, though containing nothing very important, we communicate to our friends believing that any intelligence from our missionary will be interesting to them.

On Board the Brenda, Nov., 1841.

Dear Brethren :

Although I have nothing very important to communicate yet a letter written whilst I am floating on the mighty deep near the equator, a few miles north or south of it, long. 28° , may in itself be something new to you. Expecting to meet homeward-bound vessels the members of our missionary family, ladies and gentlemen, are all engaged in getting their epistles ready to send with the first opportunity that may offer, and I am endeavoring to furnish my part towards making up our mail.

Thus far we have had a remarkably smooth passage, being favored most of the time with fair wind and pleasant weather; but notwithstanding the comparative smoothness of the sea, some of the passengers are suffering from sea-sickness. As on former occasions, so during the present voyage, I have found very little inconvenience from this cause, having suffered less than any one in our company. The study of Tamil has taken up a considerable part of our time.

Sunday, November 7th I enjoyed the privilege of preaching on deck. The congregation consisted of twenty-five persons, including all on board, except the man at the wheel. The capstan, covered with a neat cloth, answered for a pulpit; the awning being spread over our heads and sails at the sides to make shade, reminded us of a tabernacle and gave a pleasant aspect to our assembly. In addition

to public preaching on Sundays, we have also a Bible class among ourselves. The Acts of the Apostles, as most interesting to missionaries generally, engages our attention. Our evening devotions are attended by the officers and one half of the crew.

The aquatic novelties to be seen in these latitudes, such as flying fish, dolphins, bonitos, blackfish, gulls, mother Carey's chickens, etc. have from time to time engaged our attention; but more especially has the widespread ocean and the wider sky, the chasing waves and the firmament glowing with thousands of twinkling stars inspired us with lofty thoughts and devout contemplations. Being furnished with several celestial maps we find it easy and pleasant to distinguish the different constellations and look forward with joyful anticipations to the time when our immortal spirits shall be permitted to roam among those works of Almighty Power and Infinite Wisdom.

In conclusion permit me only to add that, as we advance toward the place of our destination, the more I feel interested in our Missionary enterprise. Our vessel is destined to go up the Mozambic Channel, stop a few days at the Island of Zanzibar on the eastern coast of Africa, thence in about forty days we may reach Colombo. It will be very little out of my way to go from Colombo across to Tinevelly, thence to Madura, Tanjore and Madras. If it please the Lord to spare my life until I accomplish this journey, I shall then be able to communicate some interesting information about the places, where Schwartz, Rhenius and other devoted missionaries prayed, preached and labored. Until then, Adieu.

The grace of our Lord Jesus Christ be with you all. Amen.

C. F. Heyer

P. S. Nov 27th. A sail in sight. We are now in South latitude about 18° and longitude 29° .

A letter dated Zanzibar January 31st, 1842, contained a copy of the following document, sent to his Highness, the Imaun of Muscat, who treated the missionaries with much kindness.

To his Highness Seyed Seyed Ben Sultan, and Sultan of Muscat.

Sir, The undersigned Christian missionaries from the United States of America cannot leave the Sultan's dominions without expressing our hearty thanks for the polite attention we have

received from the Imaun and his people. We have been very happy and feel very grateful. We assure his Highness that these visits of our countrymen and the kindness they experience at his hands will tend to strengthen the friendship which already exists between our government and his Highness and increase the high opinion they have of his greatness.

We wish your Highness a long and prosperous reign, and for this we shall not cease to pray God, when we proceed on our voyage.

American Consulate Zanzibar,
Jan. 29th, 1842.

Benj. Meigs
C. F. Heyer
Mr. and Mrs. Whittlesey
Mr. and Mrs. Smith
Mr. and Mrs. Weyman.

Another letter published in the *Observer*, June 24th.

Brenda, February 11, 1842. In sight of a small island (Platte) about 3° south latitude and 55° east longitude.

Dear Brethren:

On Monday morning January 31, 1842, we left Zanzibar and continued our voyage to Ceylon. A brief account of what we heard and saw during our short stay on this island, may not be quite uninteresting to you.

According to previous appointment we waited on his Highness, the Imaun of Muscat, on Tuesday afternoon, January 25th. Our company consisted of twelve persons, namely, the American Consul, Mr. Waters, six missionaries, three of whom had their wives along, and a young American who was supercargo on the Brenda. The twelfth person was a missionary lady who had come from Bombay to Zanzibar and was waiting for a vessel to return to the United States. The consul's boat with part of the company, having the American colors hoisted, took the lead—the Arabian boat, which had been kindly sent for our use with the Sultan's red flag flying, brought up the rear. When we arrived at the palace we were met by his Highness in front of the door; he cordially took each one of us by the hand, and we passed on before him into the Audience Chamber. A number of soldiers and eunuchs were outside, arranged in two rows, as we entered. The palace is built of carved rocks. The hall may be about 18 feet wide, and 40 feet long; the floor is marble. Two pictures representing the battle of Navarino, ornamented one end of the room. Instead of the

oriental custom of couches, two rows of chairs were placed which were used by the Arabs as well as by ourselves. Two sons of the Imaun, one of his nephews and two of his secretaries were present. Ben Achmet, the same who commanded the Arabian vessel which came to New York a few years ago, acted as interpreter. Coffee, sherbert and cocoanuts were handed around. The Sultan throughout the whole interview acted with dignity and affability. He is said to be about fifty years of age, his appearance is quite patriarchal, so much so, that some of us fancied there might be some resemblance between him and his progenitor, Abraham. After we had been engaged in conversation for sometime, Ben Achmet being interpreter, the ladies were conducted into the family apartments and introduced to the Sultanness, who according to oriental custom could not be seen by strange gentlemen. During the absence of the ladies we took a walk to look at the premises around the palace. Oranges, figs and pomegranates in a flourishing condition ornamented the front, and beautiful mango and cocoanut trees abound in the rear. One of the Arabs who appeared well acquainted with Mr. Waters invited us to his dwelling, where, however, we found no chairs to sit on, but mats spread over rude frames for our use. Sherbert, a kind of lemonade or sweetened mixture was again handed around—free use was made of rose water and some kind of aromatic incense was burnt on coals to perfume the room. When we returned to the palace we found the ladies again seated in the hall, each one holding a cashmere shawl as a present from his Highness. Some who profess to be Judges of these articles valued them at forty or fifty dollars a piece. A black soldier in red uniform but barefooted, presented arms as we were leaving the palace, and he made a rather ludicrous appearance. When we were about to enter our boats several of the Arabian ladies appeared at the upper windows, concerning whose beauty or want of beauty, we could not testify because they wore a kind of mask, which left nothing but the mouth and part of the nose uncovered, as we found afterwards, when we saw some of the Mohammedan women with masks in the street. About sunset we reached the consul's dwelling, apparently all well pleased with this our first visit to an Arabian prince.

The Imaun of Muscat probably has a larger naval force than any of the Eastern princes. We saw nine of his ships of war anchored in the harbor around the Brenda. His dominions along

the African coasts extend from Cape Delgado (Lat. 10° south) to Cape Guardafui (Lat. 13° north) and from Cape Aden to Russel Hand in Arabia, and from thence to the entrance of the Persian gulf.

The island of Zanzibar is about 45 miles long and 13 miles wide. On a clear day the highlands on the eastern coast of Africa appear in view at a distance of about 20 or 30 miles; among them the Saddle Mountains, so called on account of their peculiar shape, may easily be distinguished. The Portuguese held possession of these regions until 1750, when the original inhabitants applied to the grandfather of the present Sultan of Muscat, requesting him to defend them against the oppressions of the Portuguese and to assist them in shaking off the foreign yoke. They succeeded in the attempt and have since been subject to the Imaun of Muscat. The old fort and several houses built by the Portuguese of coral rock, are still standing. The number of people on the island is estimated at 50,000, consisting of Arabs, Towaphilies and slaves. We also saw a few Hindus of the Banian caste, who come from Guservat and Cutch, northwest from Bombay. The natives generally have no clothing except a cloth tied around the waist, which is called a sickey. The custom of shaving the head prevails generally among all classes—some wear turbans, others go bareheaded. Their dwellings are constructed of mud and sticks, or merely platted leaves of cocoanut trees, which leaves are generally used for thatching or roofing. Some profess to be followers of Mohamet, but the great majority remain as yet in heathenish darkness, for even their language has not yet been reduced to writing; and consequently they have no books of any kind. The number of slaves which are annually brought from the interior of Africa and exposed for sale in Zanzibar is said to amount to 10,000; but they are not to be taken beyond the Sultan's dominions, according to a treaty made with England. Girls generally sell higher than boys, the price is from ten to fifty dollars.

Very few houses are found on the island, except those which belong to his Highness; donkies are generally used for riding. The streets in the town being only ten to fifteen feet wide, and the roads in the country being mere footpaths, no kind of wagons or carriages have as yet been introduced. The cattle which are of the bison or Brahmin kind, appeared rather small; a lump of flesh

between the shoulder blades weighing from eight to twelve pounds is considered the most tender part of the animal for table use. Very little butter is churned because it cannot be kept on account of the heat; spring houses are not found anywhere on this island. Tropical fruits are cheap and plenty in Zanzibar. Of wild quadrupeds I did not see any except a few small monkeys; pretty birds and butterflies appear to be abundant. The circulating medium in these distant regions of the earth are German crowns; they are preferred to Spanish dollars. Twenty-five cent pieces are the smallest coin in circulation. Several years ago the Sultan imported five and ten cent pieces from the States to introduce them among the people, but at present there are but very few of them seen here. They use a kind of corn in trade, for articles of less value than 25 cents. A measure of four cobabas is valued at three cents.

If in Zanzibar, as in Southern India, we could enjoy the protection of a Christian government I should decidedly be of the opinion that we ought to commence our Foreign Missionary operations on this island, with the design of extending them to the interior and unexplored regions of Africa. It would be a great and noble undertaking to go as the first evangelist to these dark and benighted regions. If I had acted on my own individual responsibility I should have been willing to risk my life in the attempt; but being the agent of an Evangelical Lutheran Missionary Society I considered it my duty to proceed according to previous arrangements. On the 28th of January I visited several native huts, built among a cluster of cocoanut trees. The people looked with apparent surprise at the stranger but treated him respectfully. Upon meeting them they repeated the word—Yamba, yamba, which I supposed to mean:—How do you do? These people being the first heathen whom I visited in their dwellings, it would have been a great satisfaction to me, if I had known their language, in order to preach Christ crucified to them. I pray the Lord to grant me all necessary wisdom, grace and strength for the faithful discharge of the duties which are incumbent on a missionary to the Telugus in Asia.

Sunday March 13th. This morning about 10 o'clock we saw the long looked for island of Ceylon, the Lord willing to reach Colombo sometime tomorrow. The latter part of our voyage has been rather tedious on account of light winds. Tomorrow it will be

five months since we sailed from Boston. I cannot be thankful enough for the comfortable measure of health which I have enjoyed during the whole voyage. Including the officers of the vessel there are thirteen persons in the cabin; among them I am the only one who has not found it necessary to use medicine during the time that we have been at sea.

Tuesday, March 15th Anchored in Colombo harbor; engaged my passage to Tuticorin on the Coromandel coast, from whence I shall have about forty miles to Tinnevely and three hundred miles to Madras. What little knowledge I have of Tamil will be of benefit to me when travelling through a part of the country where the people make use of this language only.

Hoping that the friends of our enterprise will continue to pray for us, I remain,

Yours in the Lord,
C. F. HEYER.

Letters to Theophilus

(Written by Father Heyer to his son)

My dear Theophilus:

During my residence in Southern India I enjoyed favorable opportunities for visiting most of the missionary stations along the Coromandel or eastern coast of Hindustan, viz., Palamcotta, Madura, Trichinopoly, Combacunam, Mayavaram, Tranquebar, Cuddalore, Madras, Nellore, Guntur, Masulipatam, Palacole, Rajahmundry, Vizigapatam and Calcutta. A statement of what I heard and saw during my travels may perhaps be interesting to you and others and encourage a missionary spirit among the churches at home. Influenced by this consideration I will endeavor from time to time to write a few communications relative to the state of the missions I have visited; also give you an account of some of the superstitions and idolatrous practices of Southern India; describe some of the scenery of the country; point out the modes of travelling, customs and manners of the inhabitants, etc. Let me, however, remind you that I do not pretend to advance anything novel; the particulars to which I may refer have probably already been mentioned by eminent writers on British India. All I promise is, to attempt in

my own way to set forth some of the more noticeable circumstances, which offered themselves to my observation. May He, whose strength is made perfect in our weakness, be pleased to bless this feeble attempt to promote the missionary cause.

Before you accompany me to the mainland of Southern India, it may be well, to take a look at the island of Ceylon, where I spent a few days very pleasantly at Colombo with Rev. Mr. Paim and his family. Looking on your map you will find Ceylon between the 5th and 10th degrees of north latitude in the Indian ocean. We got sight of this island on the 13th of March, 1842, after a long but otherwise pleasant passage from Boston, whence we sailed on the 14th of October, 1841. There were seven passengers on board of the Barque Brenda, Captain A. Ward, besides myself. Rev. Mr. Meigs, who had been 30 years as a missionary of the American Board at Jaffna in the northern part of the island was our senior; the other younger missionaries with their companions were Messrs. Whittlesy, Weyman and Smith, all bound for Jaffna. On the 15th of March we cast anchor in sight of Colombo and on the 16th we landed after having once more united in singing the favorite hymn: "From Greenland's Icy Mountains."

The island consists of primitive rock; its coasts are mostly flat; the interior of the country, however, is divided by a chain of steep mountains, the highest point of which is Adam's peak, 6000 feet high. In the Singhalese language it is called Hamulek. It is shaped like a sugar loaf and on the top has a flat stone with the print of a man's foot 5 feet long and 2 feet broad and from one to two inches deep. According to the Buddhist tradition, Buddha stepped from the top of this peak to the kingdom of Siam. The Arabs, however, who traded here in early times, changed the hero of the tales and ascribed the foot-mark to Adam our first parent. The peak can be seen from the Colombo Roads, a distance of sixty or seventy miles.

The climate of this island on account of the sea-breezes is mild and salubrious. There is only a difference of fifteen minutes between the longest and shortest day during the year. The annual produce of the cinnamon gardens is stated at 400,000 pounds. Of late years much attention is paid to the raising of coffee. The number of inhabitants is estimated at about 6000 whites and a million and a half natives. The neighboring continent of India

has no doubt furnished the first inhabitants of Ceylon, notwithstanding the opinion of some, that the Singhalese exhibit marks of a Chinese origin. The great dissimilarity of the two languages contradicts the supposition that Ceylon has been peopled from China.

The Muhawanso, a sacred record of the Buddhists at Ragoon and throughout the Burmah empire, also in Ceylon is plain on this question. It says: "One Wijeye (the son of Sinhebahn (i. e., lion slayer) and his descendants are called Sinhala, hence the word Singhalese)—who was king of Lala,—a place between Bengal and Behar, landed with 700 followers on Lanka, i. e., Ceylon." This landing is supposed to have taken place about 543 years before the commencement of the Christian era. The principal part of the inhabitants of the island are Singhalese, in the northern parts the Tamil language is spoken.

The Portuguese visited this island as early as 1505. The cruelty and fanaticism which they evinced and suppressing the religion of the natives and introducing Christianity by violent measures, embittered the minds of the islanders, and when the Dutch came they readily assisted them against their tyrannical oppressors. In 1650 the principal town and fort of Colombo was taken by the Dutch and the Portuguese were driven from the island. In 1795 the English took possession. In the interior a native king continued to reign at Candy until 1814, when the British took him prisoner and confined him at Madras, allowing him a pension for life.

Colombo is the capital of Ceylon. It has 60,000 inhabitants who consist:

1. Of Singhalese, among whom the principal men are called Modeliars, some of whom hold offices in courts of justice under British government.
2. Burgher community, i. e., descendants of Portuguese, Dutch and Singhalese.
3. Roman Catholic population, a mixed multitude.
4. Military officers.
5. Mercantile gentlemen.
6. Civilians, who are employed by her majesty to attend to the government affairs, and who are paid according to their rank,

There are also a large number of Maulians from the opposite coasts, who come to Colombo for the sake of higher wages. Mohamedans are also settled in Colombo.

The principal buildings are,—the lighthouse and the custom house, two Episcopal, two Methodist, two Baptist, one Dutch Reformed and several Roman Catholic Churches. A Presbyterian Church was about to be erected in 1842. Many of the fisherman are Romanists, who submit to a tax being laid on their fishing boats which goes towards the support of the priest. As many as 300 families belonging to Colombo have no other dwellings than flat-bottomed boats, which they inhabit all seasons of the year.

The English Baptists, the American Board, the Wesleyans and the Church Missionary Society have about 40 stations in different parts of the island, where 40 European and American missionaries and more than 100 native assistants are laboring to diffuse the knowledge of the gospel among the benighted heathen. My kind host, the Rev. Mr. Palm, came to Ceylon as a missionary in 1805. Some years after his arrival he was appointed to the Dutch Church and, being now superannuated, his eldest son has succeeded him as pastor of the congregation, where the English language is being used now almost exclusively. March 17th I spent at the house of Rev. D. I. Gogerly, a Wesleyan missionary, whom I found comfortably situated with regard to dwelling house and other conveniences.

On Thursday evening Rev. E. Daniel, a zealous English Baptist missionary called. Finding that I could not remain in Colombo over Sunday it was agreed upon to appoint divine service on Friday evening in the lecture room of the Dutch congregation. At the time appointed I preached to a crowded and attentive assembly. The venerable C. F. Schwartz had preached and administered the Lord's Supper in this congregation, eighty-two years ago. You may know that I listened with peculiar interest to what my kind hostess, Mrs. Palm, related of this faithful missionary, whom she had seen several times at Tranquebar, the place of her nativity during her childhood and youth. The number of communicants to whom the Rev. Mr. Schwartz administered the Lord's Supper in Colombo on the 18th of July, 1760, amounted to 400. Shortly after, he went to Point de Galle, where on the 31st of July 126 persons were admitted to the holy communion. August 20th he

administered the sacrament to 39 persons at Jaffnapatam and on the following day to 11 persons in the hospital, who could not attend with the others.

Should any one ask: What is the state of those churches at present? Then I can only say, that since the island has come into the possession of the British nation the Dutch congregations have been languishing; but other congregations have been organized,—Episcopalian, Baptist, Methodist, etc., so that on the whole Christianity has made considerable progress. Mr. Palm informed me that at or near Point de Galle, where the remains of an old congregation are found, a Dutch Reformed minister might be usefully employed and also labor for the spiritual benefit of the many natives who reside in that neighborhood.

On Saturday, March 20th, towards evening Mr. Palm, Junior, took men in his carriage to some of the cinnamon gardens or plantations, also to see a floating bridge resting on large boats, arranged and moored at proper distances from each other. After supper having once more united with all the members of Father Palm's family in prayer, I took an affectionate leave of them, called on Captain Fryver and in his company went on board of the *La Felice*, a three masted coasting vessel of about 200 tons, expecting to sail during the night for Tuticorin, a sea port on the opposite Coromandel coast.

And now after having written so long a letter, I will bid you goodnight. Believe me,

Yours affectionately,

C. F. H.

My dear Theophilus:

On Saturday evening we embarked and when I awoke next morning we were moving along with a light breeze on a smooth sea, so smooth that I did not know we were going at all until I looked out. The ship's company consisted of 15 lascars or native sailors and about 30 Tamilian passengers, some of them pagans and others Romanists. My knowledge of Tamil not being sufficient to address them and they not understanding English, it was impracticable to engage in religious exercises with them. The captain and myself were the only persons in the cabin.

On Monday March 22nd, we passed some of the pearl banks without however witnessing any of the diving operations. These banks were formerly considered more productive than they have been of late years. They are about fifteen miles from the shore in the direction of Aripo, Chilow and Condatchy. The British government sells the privilege of fishing on the banks to the highest bidder. The fishing for pearls generally is attended to in April and May because the weather is then generally calm in these latitudes. Multitudes of Singalese and crowds of spectators from all parts of India assemble on these occasions. They erect temporary huts, made of bamboo and covered with leaves. It is reported that these slight habitations sometimes shelter as many as one hundred and fifty thousand persons. The boats employed on these occasions commonly carry ten experienced divers, who are divided into two parties, which plunge and relieve each other by turns. Every diver is furnished with a strong knife to detach the oysters or shells from the banks, also to defend himself if he should be attacked by a shark. Having filled their baskets or nets they speedily ascend to the surface, the oysters also being pulled up at the same time by the men in the boat. Fifty seconds is about the time which each diver remains under the water. The work is commenced at daybreak, and continued until ten o'clock. A government vessel by firing a gun gives the signal when to commence and when to quit. The oysters being exposed to a burning sun soon putrify and are then placed in troughs and washed with sea water. A number of men, all standing on the same side of the trough, shake out the pearls, which are easily separated from the oysters in their putrid state. During the time that the work is going on no one is allowed to lift his hand to his mouth under penalty of a beating; but notwithstanding this precaution it sometimes happens that a pearl of great price is swallowed by one or another of the workmen. Three sieves of different sizes, placed one above the other, are used to assort the pearls. The largest or first class pearls remain in the top sieve; the smaller size fall through into the lower ones. Europeans prefer the pearls of purely white color, the people of Ceylon esteem the rose colored most highly and the Hindus those which are yellow.

On Tuesday morning the Coromandel or Eastern coast of Hindustan became visible to us in the western horizon. A short time afterwards we saw 20 or 30 boats and the men busily employed in fishing or diving for conches and other shells. The water in the

Tuticorin harbor, being too shallow to admit a vessel of 200 tons, we were obliged to cast anchor about three miles from town. The natives on board of our vessel, being eager to get home to their families all crowded into a boat which had been sent from town. The captain took me in the jolly boat and we made all speed we could toward the land.

Not expecting to go to sea again shortly it may not be amiss to give you a short description of a little raft or catamaran, a boat which is made use of in these eastern waters, different from any I ever saw in America. The little rafts or catamarans, as they are called, are made of three logs of wood, tied or fastened in a rude manner, and in form are not unlike the sole of a large shoe. The literal meaning of catamaran is: "tied trees." On these vessels I have often seen fishermen busily at work, four or five miles from land, apparently as safe and unconcerned as persons on land. At Madras and other places, where ships for want of a good harbor must anchor in the roads, these catamarans furnish the only means of communication between the shore and the vessels during rough weather. The only clothing the catamaran men make use of is a cotton cloth twisted around the waist and a cap twisted of plaited palmyra leaves. In these caps which are water-tight they safely carry letters from or to the ships. Frequently the little bark is beneath the surface of the water and the man appears to be walking or standing on the sea. Sometimes in rough weather the catamaran is turned upside down and the sailor is washed overboard and the spectator who is not accustomed to these scenes gives him up for lost. But ere long he re-appears, swims to his raft, which from the manner in which it is constructed has in the meantime righted itself, and you see the boat man standing on it again as unconcerned as if nothing had happened. It appears that these almost amphibious people are more afraid of the sharks than of the waves; and they have many sad stories to tell about the loss of life and limb from these voracious fish.

The peculiarity of the boat or canoe which I have mentioned above, consists in a kind of out-rigger, which answers a good purpose in rough weather. I have only seen these boats about Ceylon and on the eastern coast of Africa. The hull or body of the boat consists of one piece of long wood hollowed out like a canoe, the breadth is just enough for one person to stand in it; to prevent the canoe from upsetting, they put over it transversely two poles, which

are fastened to a board parallel with the boat and floating with it on the water. To upset this concern the canoe must either raise the poles and the board from a horizontal to nearly a vertical position or it must press them down on the other side into the water. But since neither the one nor the other change can well take place these canoes are considered very safe, even when the waves run high.

Another kind of boat which I may also notice is called a "Massuli boat." It is of a large unwieldy form, constructed of planks sewed together with ropes made of cocoanut fibres. These are wide and deep in the center but pointed and high at both ends. The bottom has no keel but is round and basket-shaped, so that the waves striking such a boat in any direction at all cannot easily upset it. They are rowed with long poles which have paddles cut out in the shape of a heart fastened to the end of each pole; one of these long pole paddles is also used as a rudder. The force of the surf along the Coromandel coast is such that an American boat would without fail upset and probably be broken to pieces, if it attempted to approach the shore. I knew Capt. W., who commanded a large American ship and who was not easily to be frightened by appearances; he felt confident that he might venture to go through the surf at Madras with one of his fine boats. But himself and the men who were with him came near losing their lives, for the boat upset and the whole of the crew were almost swallowed up by the foaming surf. In returning to his ship the valiant captain found it advisable to have his boat placed into one of the strange looking Massuli concerns and thus have it and himself conveyed back to the ship Asia. There are generally from ten to fourteen men in one of these boats almost without any clothing. When they push off from the ship either with goods or passengers they begin a wild dismal kind of chant. When the boat gets near the breakers then the chant grows louder and quicker until they scream and yell with all their might. Scarcely any person who has not been accustomed to such proceeding, can hear this noise and see the looks of terror which these boatmen show without being frightened.

They are very skillful in managing the boat when they approach the breakers. They pull with all their might when the boat is on top of a wave to get quickly into the hollow or trough below in order to be as far away as possible from the wave before it

breaks. Then a kind of calm succeeds, the men lower their voice and chant more mildly; but as they approach the second wave they resume their frightful looks and shouts by which the inexperienced are frightened and deafened. However, they manage this second as they did the first wave and the third carries the boat high and dry on the beach. The passengers are then carried in a kind of arm-chair from the boat beyond the reach of the breakers where the ground is solid below their feet.

The beach of Tuticorin is of easier access and a common boat will answer for the purpose of going from the ship to the land. On Tuesday evening March 23rd, 1842, I found myself on the main land of India, that land, so famous in the history of the past and so full of interest and hope for the future. But here I will take leave of you for the present.

Yours affectionately,

C. F. H.

My dear Theophilus:

We have reached the Coromandel coast in safety, the dangers of a long sea voyage are overcome. With heartfelt gratitude to the Father of mercies and God of all consolation and grace in Christ Jesus our Redeemer, I raised my Ebenezer at Tuticorin on the 23rd of March, 1842.

*Thus far the Lord has led me on,
Thus far His power prolonged my days,
And every evening shall make known
Some fresh memorial of His grace.*

Tuticorin like Colombo formerly belonged to the Dutch but is now annexed to the British possessions in India. Mr. Bagget, a single gentleman about 40 years of age, and Mr. Cook with his family were the only white inhabitants in the place. Both of these gentlemen were engaged in mercantile business. Mr. Bagget owned the vessel in which I had come from Colombo. I paid four sovereigns or about twenty dollars for my passage. Mr. Bagget though a bachelor kept up a fine establishment in the English East India style, which includes a large bungalow, a well managed garden and compound, two or more horses, a carriage, palankeens and from ten to twenty servants. You will probably be surprised

at the number of servants but if it should ever be your lot to reside in India you will find that there is no getting along without them. There is first a head servant or butler, who superintends all the other servants; then comes the valet de chambre, or as he is called in India, the dressing boy, who takes care of master's wardrobe. In India the gentleman's clothes are generally light and not costly; but he requires many more of them than in America or Europe, a fresh suit is commonly put on every day; some change twice a day; therefore, it requires several dozen suits to keep a gentleman comfortable and well supplied. To look after these clothes, to carry notes or messages, etc., is one servant's business. Next I may mention the 'maty' who cleans the furniture, sets the table, takes care of the knives, forks, plates, dishes, etc. A 'Musal-chee' to light and trim the lamps and keep them in order, to pull the punka or large fan, etc., also belongs to the establishment; then comes the cook and the cook's mate, one or more gardeners, a washerman and ironer, a water carrier, two or three men to attend to the horses, a grass-cutter or two to collect grass for the horses, a coachman, palankeen bearers; these are the men servants generally employed. A sweeper, child's nurse and ayah are the female servants in a family. Keeping such a multitude of domestics is one reason why the living in India is so expensive for Europeans. Very few expend less than 1200 dollars a year. The income of of judges, collectors, etc. is from 1200 to 1500 per annum; if therefore, a missionary's allowance be from 700 to a thousand dollars he must economize in order to appear decently among the European residents. The wants of the natives on the other hand are simple and few, wherefore they spend much less than the poorest people in America. I have known many instances where a man, his wife and children lived on 24 or 30 dollars a year, including food, raiment and house rent.

The bungalows or dwelling houses of Europeans in India have at first to one who is not used to them a somewhat cheerless and unfurnished appearance. The rooms are generally large and from 14 to 16 feet high. The doors and windows are of a larger size than is customary in cold countries; they have venetian shutters, but no glass. The floor is constructed of brick and chunam or lime and covered with mats. Chimneys in a house where fire, except lighting lamps, is never kindled would be a superfluous addition.

The rooms mostly open into wide porches or verandahs which during the hot season, from March to July or August, are hung around with blinds called tats. Many of these tats are made of sweet scented grass called cuscus. When the hot winds blow it is customary to throw water on the outside of these cuscus mats, which cools and perfumes as the wind passes through to the inside, and this reduces the heat from ten to fourteen degrees and makes the room comfortable to the natives of northern climates, who would otherwise almost be suffocated with the heat. The servants are not allowed to come into the house with shoes or sandals on their feet but always leave them outside, and thus they glide from room to room with a noiseless tread, which adds to the comfort and quietness of the family. It is also required that the servants always appear in clean and decent clothing when they come to the bungalow, however scantily they and their children may be clad at home or when working out of doors. The men wear a cloth of muslin fastened round the waist, a part of which cloth hangs down in folds below the knee; over this they wear a coat of white country cloth, buttoned at the throat; sometimes by way of ornament a red sash is added to their dress, tied round the body with the ends like tassels hanging down at the side. A kind of turban constitutes the head-dress, which consists of ten or more yards of white or red muslin twisted round the head in such a peculiar manner that I cannot describe it. This turban they keep on constantly in the house and out of doors. To pull off a servant's turban is considered as great an insult as to pull a Jew's beard.

The native women who are employed in European families generally wear a short jacket with sleeves reaching half way down to the elbows; over this a muslin cloth mostly white, bordered with red or green, from eight to ten yards long and one and a half yards wide. This cloth, after being fastened round the waist, is gracefully carried over and across the arms and shoulders so as to cover the whole person. They use neither strings nor pins nor hooks in dressing, but the women are so skillful in managing this robe that you never see it disarranged and it appears very becoming to their slender and well-proportioned figures.

The houses of the natives are generally built in the most simple manner, seldom more than one story high. The walls are of mud or clay, two or three feet thick, covered with bamboo rafters and palmyra leaves. These huts generally have a low entrance, and

we cannot get to the inside without stooping. Some of the larger houses are covered with tiles, so that the roof projects beyond the walls, forming a kind of open shed, called a "piol," under which a bank of earth is thrown up one or two feet high along the wall of the house, intended for a seat or sleeping place during the hot season. The houses seldom have an opening or windows toward the road or street, which gives a gloomy appearance outside; nor is the interior more inviting. The rooms have no covering except the roof; the walls sometimes are whitewashed, but have no ornaments except a few rude triangular indentations or niches which answer to put their small brass or earthen lamps in during the night. Tables, chairs, and beds they dispense with, for they sit, eat and sleep on the floor, which they cover with palmyra mats. In the larger towns some of the buildings are two stories high, the outer walls ornamented or rather defaced with rude paintings, some of them represent Hanumantudu, the monkey god, others are intended for Ganesa, the god of wisdom and riches.

The streets in most of the Indian towns are narrow and crooked, the houses often huddled together in clusters without any regularity. This was in some measure the case in Tuticorin, but I saw it still more in other villages. On Wednesday I examined the ruins of an old fort, which had been erected by the Dutch; also a stone church built in 1750, which is still in a tolerably good condition. The venerable missionary, C. F. Schwartz, preached in this church in 1785 on his way to Palamcottah, from Mark viii, 36. "What shall it profit a man if he shall gain the whole world and lose his own soul?" At present there is neither minister nor congregation to worship in the old church; bats appear to be the only occupants.

A Roman Catholic chapel, which was built in 1707, continues to be occupied as a place of worship by Tamilian fishermen. Among the pictures which decorate the walls there is one near the pulpit representing the king of Hungaria, whom the Pope for some reason or other had entered upon the list of saints. Owing to a contention or division which prevails throughout India among the priests whom the Pope appoints and those who are commissioned by the Portuguese authorities or bishops at Goa on the Malabar coast, another place has been fitted up as a chapel by way of opposition to the old one and the contention between the parties were carried on with great animosity.

Having no particular business to detain me at Tuticorin I engaged a palankeen and bearers to commence my inland journey. The first night's run was to Palamcottah, where Rhenius preached, labored, suffered and died; and where a small monument over his grave is erected, sacred to his memory.

An account of my trip to Palamcottah you may expect in my next letter.

I remain,

Yours affectionately,
C. F. H.

My dear Theophilus :

In America when persons go from home on a journey they pack up a few articles, go to the depot, take their seat at the hour appointed, knowing that they can find good accommodations at public houses on almost any part of the road. Travelling in India, however, is so very unlike to what we have been accustomed to, that our preparations must be differently made. The palankeen is generally made use of for travelling in India as the most convenient and safest conveyance. It is built of light but strong materials about six or seven feet long and three feet high. The inside is lined and trimmed somewhat in carriage style. It has a mattress and pillow and is arranged with straps that the traveller may sit upright or recline, as may best suit his convenience.

There are two small drawers to contain your writing apparatus and other conveniences which you may be in need of by the way. Two small glass windows in front and two small venetians behind, enable you to look out even when the sliding doors at the sides are closed. It is quite a business to have your things well arranged and packed to advantage when going on a long journey for the palankeen has to answer for your carriage, your bed-chamber, your dressing, reading and dining room; therefore it is to contain almost everything you may require on your journey.

Many of these conveyances have what is called an imperial on the top, where you can put your bread, sugar, tea, knife, fork, etc., for unless you provide these things before starting you would have to do without them by the way. An earthen gurglet filled with water is commonly put in a wicker basket at the back of the palankeen; a tea-kettle is folded in a blue coarse cloth, which is usually spread over the palankeen as a cover. A small folding chair is also carried along and is found of use as a seat or washstand by the way.

An hour or so before the time of starting the bearers come to the house to show that they are ready. When you intend to go

slow or by short stages ten men will take you, but a full complement of bearers consists of twelve and a musalchee or torch bearer; in addition a cowry cooly is required to carry such additional articles as you may wish to take along in two tin boxes fastened to the end of a long bamboo, which is slung across the back and shoulders.

On account of the heat by day it is customary in India to travel during the night. Lighting the torch is the signal that the hour for starting is come. Each bearer is now busy to roll his cloth, which is eight yards long, around his waist as tight as possible. This operation is performed by one man holding and pulling at the end of the cloth while the other, having fastened the other end around his body, turns around and around until the whole cloth is wound up as tight as he can well bear it. This they say enables them to run and carry with greater ease.

All being ready the traveller takes his seat and the bearers lift the palankeen on their shoulders by means of the poles which are fastened at each end with iron bars and screws. Three men carry in front and three behind, while the other bearers run along the side, ready to change as often as it may be found necessary, without however setting down the palankeen. At first there appears something repulsive in the idea to have men employed like pack-horses to carry you on their shoulders but then when you consider that they do it voluntarily to make a living, that it is no greater hardship to them than to labor at some other work and that they are very glad to be hired for this purpose, you soon get accustomed to it.

When the bearers start they commence a strange sing-song which they keep up the whole time as they are going along. Those behind sing out: "Poha" when the others will answer: "Nullathu" This poha-nullathu they continue the whole night and the noise at first will keep the traveller from sleeping, but he soon gets used to it. I set out early in the evening. A clear atmosphere admitted of my contemplating the heavens above and to view the scenery below, and as the bearers were merrily singing and moving along I mentally exclaimed: "O Lord, how wonderful are thy works, in wisdom hast thou formed them all!"

If God has made this world so fair
Where sin and death abound,
How beautiful beyond compare
Will paradise be found.

When the bearers have been stationed so that you get a fresh set every ten or twelve miles, you may travel sixty or seventy miles during one night; but if you continue the same set all night you cannot well go more than thirty miles. The pay which thirteen men get amounts to nearly three dollars for every twenty miles. Return bearers will take you at a lower rate. Travelling on horse back is less expensive but slower and more fatiguing. On account of the climate horses in India cannot endure as much as they do in other countries. On a journey you must not expect a horse to go more than fifteen miles a day. Then you must take a horse-keeper along, also a grass cutter and several coolies to carry your provisions, your bed, etc.

Along the principal roads, bungalows or rest houses have been built at government expense, from ten to fifteen miles apart. There bungalows mostly have two large rooms and two bathrooms; each large room has a table and two or three chairs. One or two invalided native soldiers are appointed to look after each of these rest houses and to assist travellers in procuring a few necessities such as chickens, eggs, milk, etc. You pay for the provisions you get from a neighboring village; formerly nothing was paid for occupying the bungalow but of late years pay is demanded.

On Thursday morning I saw the first swamy house or pagoda, a building erected for the worship of Hindu gods. The country is full of these temples and I will hereafter take occasion to give you a description of some of them. About 8 o'clock I arrived in Palamcotta, where I was first taken to the senior missionary's house, the Rev. Mr. Petit, who occupies the dwelling which Rhenius formerly lived in. Mr. Petit and family being away from home, I called on the Rev. Mr. Hobbs, an unmarried missionary, who kindly received and entertained me during the short stay which I made in this place.

Some account of the church in Palamcotta in my next letter. In the meantime I bid you adieu.

C. F. H.

My dear Theophilus :

Notwithstanding the many difficulties which the missionaries encountered in the Tinnevely province, the number of converts in these parts has been greater than in almost any other district in India. The stations connected with the Church Missionary Society

in 1843 are as follows: baptized 6600; candidates for baptism 1400; and communicants 1178.

The Society for Propagating the Gospel also has several stations in the Tinnevely district but I cannot give you the particulars. In 1844 a number of villages inhabited by a class of natives called Retty people made application for teachers and were placed under Christian instruction. Their number is reported to be from eight to ten thousand. Some of the leading men among the heathen took the alarm, their craft being in danger. They had recourse to violence in order to stop the progress of the gospel, as will appear from the following extract of a letter which the Rev. A. I. Schafter wrote on the 11th of November, 1845, to the Secretary of Executive Committee at Madras:

My dear friend:

I had no idea, when I wrote to you last, that I should have to communicate to you such news as this letter will contain. From time to time I have informed you of the rapid increase of people, coming under Christian instruction in my district; and lately the work went on with accelerated steps. Until the month of May last, I encountered no other troubles than such as are inseparable from such a great work. But about a fortnight ago I received oleis (notices written on palm leaves) from several of our catechists in the new congregations, informing me that a certain headman at Luchmeiyor was forming a society on the plan and in connection with that established in Madras, for the support of heathenism. This association he called Vibathisanga (Ashes Society) many people joined him and he boasted that in another month there would be no Christians left in the country. I gave little credit to these reports and only exhorted our catechists and people not be frightened and to walk worthy of the Lord.

Towards the middle of last week I received a letter from the travelling catechist stating that several hundred of heathens had come together and entered some Christian villages, robbed them of all they possessed and woefully beat and ill-treated our people; the catechist felt very doubtful whether he himself could escape. Upon the receipt of this notice I sent our head catechist, Jacob, to examine and report to me. When he arrived at Aveideinadanoor, a village where we have more than sixty families he found that the persecuting heathen mob had got there before him and he was soon surrounded in one of the houses where he had taken refuge. He found means however to send a messenger and to inform me of his perilous situation. At first I thought of going myself to his assistance; but Mrs. Schafter and others pointed out to me that I would unnecessarily expose myself to the insults of the mob and by exciting our people to stand up in my defense

make bad worse. I therefore hastened to the Chief Magistrate at Palamcottah who immediately dispatched peons or policemen to keep peace if possible. During the night I started back to Nulloor receiving several letters by the way from Mrs. Schafter, informing me that the crowd was continually increasing and coming nearer Nulloor with every kind of native weapons, destroying all the Christian villages on their way and threatening to demolish Nulloor likewise.

Upon my arrival at home, I of course, found all in confusion and dismay; the compound was full of people who had made their escape from the enemy and some of them were wounded and almost naked. I found Mrs. Schafter wonderfully supported and willing to remain at Nulloor and stand the apprehended shock, but upon my strong representation to go to Palamcottah with the women and all that we held most valuable in the house. Arrangements for self-defense were then made. I formed a camp near Alankulam, consisting of three or four hundred men mostly from the ruined villages; the head catechist who had made his escape from among the mob, which had surrounded him, was appointed as general. I retained with me a company of the men, posted guards all around the neighborhood, so that we might not be surprised by our enemies. Thus, much against my will I saw myself transformed from a peaceable missionary into fighting commander.

I received the information that our adversaries, at least three thousand strong, had halted near Palamculham, where they were deliberating and undecided what course to pursue, having received information that the authorities were taking effective measures to stop them. About two o'clock during the night the chief magistrate arrived at Nulloor with another detachment of peons; in the morning he went on to the ruined villages.

It is gratifying to know that the Christians have given no cause for such outrages. Some of our converts are rich land holders and this has served also to enrage the heathen who heretofore boasted that none but poor outcasts would become Christians.

Later accounts show that the government succeeded in putting down the mob, and that the opposition of the enemies had fallen out rather for the furtherance of the gospel among the people of Tinnevely.

On Good Friday, 1842, I attended the Tamil service in the church built by Rhenius in 1826. It is a neat brick building 40 by 60 situated about half a mile from the fort of Palamcottah and two miles and a half from the town of Tinnevely. Prayers were read by Rev. Mr. Hobbs; then a native preacher, whose father had been catechist during Mr. Schwartz's time, delivered a sermon. The custom of asking questions during the sermon and of writing the principal heads of the sermon on oleis or palm leaves is still continued. The German tunes introduced by the older missionaries

remain in use among the Tamilians and many of their hymns are translations from the German. One of the little girls belonging to the boarding school was polite enough to hand me a hymn book and having learned to read Tamil during the voyage and being acquainted with the tune, it afforded me pleasure to join the congregation in this part of their worship. After the assembly was dismissed I obtained one of the oleis, which contained the heads of the sermon preached that morning. This, together with some other curiosities, were sent to America in 1843.

The seminary which was commenced during Mr. Rhenius' time continues to prosper. It was attended in 1842 by twenty eight lads some of whom had made good progress in English. The more promising boys from the village schools are taken into the seminary at Palamcotta. From among the seminary students a further selection is made of young men who are formed into a *preparandi* class and instructed by the missionaries, to be employed as catechists in the various districts. The missionaries spend much of their time in visiting the different villages connected with the mission. Two catechists are sometimes placed in charge of a large village and at other times one catechist has to superintend several villages. Once a month all the catechists belonging to a particular district assemble where the missionary resides, and give in their reports; they are examined, receive advice and instructions, and the work to which they are to attend during the month is pointed out to them. Saturday is commonly the day on which they assemble. On the following Sunday the Lord's Supper is administered and on Wednesday they return to their respective stations.

Several societies have been formed among the native Christians in Tinnevely, such as church building, tract and other societies, whose reports are published, and from them I might give you extracts. But having already written so much about Tinnevely I will only call your attention to one, which was formed by the natives without the knowledge or assistance of the missionaries. A catechist gives the following account of its origin:

One Sunday our Pastor Rhenius in the course of an impressive sermon on Romans viii 32 took occasion to ask us and say: "Dear brethren, the Lord has shown you his love in a wonderful manner; but you—what have you done for Him in proof of your gratitude?" He added many other things calculated to make us feel our spiritual barrenness and the duties which the love of God imposes on us. On coming out of the church

we assembled together to consider the subject more seriously. We resolved to form a little society among ourselves to send some messenger of peace into the towns and villages in the northern part of our province, where the light of the gospel had not yet penetrated and where all the inhabitants were still in darkness of heathenism. We named it the Pilgrim Society and by means of the offerings we brought, we found ourselves able to send two messengers who went to the most obscure and distant places, making known the Word of God, distributing tracts and portions of the Holy Scriptures.

The people continue to support these messengers and by the assistance of other Christian friends the number of the messengers has been increased. Sometimes these messengers have been ill-treated but mostly they have been allowed to deliver their message without being molested. The following conversation took place between one of these readers and a cavilling heathen: "How can you know", said he, "that the Christian religion is better than heathenism?" The reader replied: "If I bring you two dishes of plantains, how do you know which is the best?" "Of course by tasting them," was the answer. "Just so, I have known by tasting, for I was a heathen and now am a Christian; go and do you also taste and see."

Having written rather a long letter, I will add no more for the present.

Yours cordially,
C. F. H.

My dear Theophilus :

Although much more might be said about the mission in Tinnevely, their native preachers, their boarding schools for Christian boys and girls, their schools for heathen children, etc., it will not be advisable to tarry too long in one place, lest we might be too much hurried when we get to other stations.

Having purchased a second hand palankeen for forty rupees, I arranged with a set of bearers to take me by slow marches to Madura, and about 8 o'clock in the evening I was moving along again to the tune of Poha-Nullathu. Near the Sittaroo river, which runs North of Palamcotta, the bearers spoke to me and pointed to the clouds. The little Tamil which I had picked up during the voyage enabled me to understand that they thought it advisable to stop during the night at a bungalow close by, on account of a heavy shower of rain, which appeared to be coming

our way. We made a halt but when the rain was over I expressed my desire to go on. The Sittaroo being too full to admit of the palankeen being carried in the usual way on the shoulders of the bearers by the poles, they adopted a different mode. Four men came to each side of the palankeen and having raised it on their heads they waded into the water up to their chins and carried me safely across to the other side. This novel mode of crossing a river did not at first appear very comfortable or safe but I found afterwards that the bearers can be depended on and that fewer accidents happen in this way than crossing in a boat. About five o'clock in the morning we reached Kottaur, where a large bungalow had been built at the expense of the government for the accommodation of travellers.

Rev. Mr. Muller, who had been connected with Mr. Rhenius in carrying on the Independent Mission, arrived soon after in company with Miss Rhenius, a sister of Mrs Muller. This meeting appeared quite providential. If Mr. Muller had been at his station in Suweisashapuram I should have gone more than twenty miles out of my way in order to transact some business with him; but having heard at Palamcotta that he had gone four or five hundred miles from home, I did not go to visit him and our meeting at Kottaur took us both by surprise. We spent a few hours pleasantly together although Mr. Muller was then already complaining of the disease which terminated his useful life two years afterwards.

Kottaur has a large pagoda, similar to many which I have seen in other parts of India. A wall ten or fifteen feet high generally encloses the grounds. At the entrance is a tower of peculiar construction called gopuram, consisting of eight or ten stories, the first or basement story being the largest, the succeeding ones become less and tapering towards the top. In the inside there are winding stairs leading to the upper part of the gopuram. Each story has two large openings on opposite sides but no door or shutters except the lower one. The whole outside is covered with a multitude of figures intended to represent the Hindu mythology; some of them are very obscene, so much so that the government would be quite justifiable to have them removed.

Within the enclosure are buildings for ornament or used for worship. Many of the swami houses or idol temples which I have seen are laid out in three divisions, namely, an outer court with a

roof supported by pillars, next a large hall for the priests and other worshippers, then, a comparatively small dark room which contains the idols. At the door of this dark room the worshippers present their offerings. The swami houses in small villages consist of such a room only, wherein the idol is placed without any additional wall or enclosure. The larger villages generally have two pagodas besides the inferior temples. One of these pagodas belongs to the Vishnu, the other to the Siva sect. In some places the dwellings of the Brahmins or priests of the Brahmins are built within the compound or yard; tanks and choultries (rest houses for natives) are sometimes connected with the pagodas. Another appendage is the mandiram, a small open building consisting of an elevated platform, and a roof, supported by four pillars; this mandiram is designed for the idol to rest in during the festivals, when it is taken out of the temple and carried about among the worshippers. Frequently a long pole or stone pillar is erected near the pagodas with an ornament on the top like a small harrow with bells in the open square so as to be easily moved by the wind. The design of this pillar I have not been able to make out unless they consider the sounding of the bells as a manifestation of the swami's presence.

One of the largest pagodas in Southern India is in Srirangam, not far from Trichinopoly, which has seven enclosures; the outer wall is twenty-five feet high, and four miles in circumference; some of the stones in the wall are thirty-two feet long.

The pagodas at Conjeevaram are among the most celebrated and display considerable skill in architecture, much more than the present generation of Hindus possesses. The roof of the hall at Little Conjeevaram is supported by a hundred pillars and that at Great Conjeevaram by a thousand. Most of these pillars are richly ornamented with figures of gods and human beings.

The cars on which the idols are hauled about during the festivals, are large clumsy vehicles with six, ten or twelve wheels and a superstructure of light materials, ornamented with various fanciful trimmings. The idol is placed inside, yet so it can be seen by the multitude of worshippers. One or more Brahmins may be seen seated on the car to fan their god and keep off the flies. The rope by which the car is dragged along is as large as a stout cable; and hundreds, yea, in some cases thousands of deluded worshippers assist the idol in the locomotion by seizing and pulling the rope.

On one occasion during a festival in Tinnevely the roads on account of heavy rains had almost become impassible, which circumstance kept many of the natives from attending the festival. The consequence was the idol car struck fast in the mud and the people were not able to pull it out. Mr. Rhenius hearing of what had happened, wrote and printed at once an appeal to the Hindus in Tamil calling upon them to come up to the help of their god, who had got into difficulties and was unable to help himself. You will probably think that, if the people had common sense, such an event as this ought to convince them of the folly which persons are guilty of, who worship idols and depend for help on gods who cannot help themselves. But the infatuation of these idolators is so great that scarcely anything will induce them to relinquish the practices of their forefathers. They are joined to their idols.

At night during the procession many brilliant torch lights are made use of, which give the whole an imposing appearance. But when the idol is to be removed from the car and to be caged up again in his shrine or closet the torchlights with the exception of one or two are extinguished, whereby a great smoke is raised, which prevents the people from noticing the helplessness of their idol or seeing distinctly what the priests are doing with their god.

Besides the swami houses there are other things invariably connected with Indian villages. I will only mention two of them at present. One is a large tope or orchard. The other is a tank or reservoir to contain water. In America every farmer has an orchard connected with his farm; such is not the case in India. Either from indolence or oppression in former times the Hindu farmer never thinks of cultivating fruit trees for his own profit or comfort.

One tope must suffice for the whole village, and this generally contains but one kind of tree. The tamarind, which the villagers use in their curry as part of their daily food, is planted more frequently in these topes than any other tree. When it has been decided which piece of ground is to be occupied as the orchard, then one of the first things to be done is to dig a well in order to have the water convenient for the young trees, which require attention during the hot and dry season for several years after they have been planted. An idol or tutelary diety is also generally set up and offerings made to it to secure the growth of the trees. When the tope has made

sufficient progress so as to require no more watering, then both the idol and the well are neglected and go to ruin.

Next we find that every village in India has one or more tanks to contain water for general use. The size of these reservoirs depends very much upon the location and size of the villages. Sometimes these works are constructed upon a large scale, so that they resemble an artificial lake. At Veeranum in the Collectorate of South Arcot there is a tank twenty-five miles in circumference, which is filled by water from the Krishna river and without which the natives in that part of the country would not be able to raise rice, which to them is the staff of life. Generally, however, the tanks near the villages are not used for irrigation and therefore, are of much smaller size. They take up from an acre to half a mile or from one to two miles in circumference.

To dig a well or a tank according to Hindu notions is a religious and meritorious act. I have sometimes met with persons in India who had no means of their own to accomplish such an undertaking but who spent much time in going about to collect charitable contributions for this purpose. Scarcity and actual want of water is a frequent occurrence in India during the hot season. The inhabitants of larger towns during the months of April and May must sometimes buy this necessary article without which they cannot exist. Having witnessed a scarcity of water in India enables one to understand more feelingly those passages of Scripture which speak of strife about a well. Gen. xxi 25, Gen. xxvi 20.

In 1834 and 1835 famine and sickness occasioned by a scarcity of rain and long continued drought carried off a large proportion of the population in the Northern Circars. The Collectorate of Guntur before this distressing visitation contained more than 500,000 inhabitants; but their number was reduced in consequence of the plague to less than 300,000. The adjoining districts for many miles around suffered in a similar manner. The deserted and ruined dwellings in many villages which I saw in 1842 and 1843 are proof of the awful havoc which the epidemic must have made among the people. The districts are now gradually recovering from this shock which they sustained and the population has for some time been on the increase, but it is still far below what it was in 1833.

This digression about pagodas, topes and tanks, has filled my sheet and the account of my journey to Madura must therefore be deferred to my next. Until then adieu.

C. F. H.

My dear Theophilus :

You have accompanied me as far as Ketaur. We will now go to visit other places. On Saturday afternoon about five o'clock the bearers took up the palankeen and pursued a northward course. Some parts of the road were shaded by tamarind trees, planted at the expense of the government. The country through which we travelled was densely inhabited and well cultivated; idol temples abound in every village.

Finding a good bungalow at Santoor we made a halt and my first Easter Sunday in India was quietly spent at this place. Some time during the day the bearers made their salaam (i. e., polite salutation) and commenced talking fluently in Tamil. Finding that I did not understand their request one of them called out, 'Sheep! Sheep!' At length I made out that they wanted what the Germans call Trinkgeld or Douceur in French. In order to encourage the bearers during a journey it appears to be the custom in India to give them occasionally a rupee, which enables them to buy a sheep and affords them a plentiful meal. (This class of Hindus eat meat whilst the caste people strictly abstain from the use of animal food).

My own fare consisted of eggs, chickens, rice and curry, prepared by a sepoy, connected with the bungalow. The native postmaster at Sanatoor called to see me and felt himself of some importance because he had a smattering of English.

On Monday, March 28th, I reached Virduputty. The weather was now considerably hot in these parts; but I found it tolerable. The road thus far has passed through a level country in view of the western ghats or mountains, at some distance on the left. Cotton, rice and castor oil beans are extensively cultivated in the plains. At one of the villages, some distance from the main road, the bearers set down the palankeen in order to get some things which they stood in need of. The villagers soon collected to gaze at the white man, who appeared quite a novelty among them. All, however, kept at a respectful distance nor did they act with unbecoming rudeness.

On Tuesday morning, March 29th, we arrived in Madura, where I met with a kind reception from Mr. and Mrs. Ward, who are connected with the American Board

Madura is near the 10th degree of north latitude. Its population is estimated at 50,000 and the district or collectorate of which it is

the capital, contains 1,300,000 inhabitants. That part of the city which is called the Fort is encircled with walls and was formerly of some importance. The palace and some of the temples in Madura were built upon an extensive and magnificent plan and on this account it is sometimes called a city of temples.

The ground occupied by the palace, and principal temple is one mile and a half in circumference; a multitude of massive stone pillars, amounting to more than a thousand, support the roofs of the building. Finding no machinery in use among the Hindus for raising heavy weights it appeared surprising how they ever succeeded in raising so many stone pillars of the largest magnitude. The opinion of many is that the whole ground occupied by the buildings was filled up and raised with sand during the progress of the work as high as the roof. The sand elevation having a slant or inclined plane on all sides, the workmen found it practical to raise the building materials with comparative ease. The roof being completed, the ornamental work on the pillars, etc. was carried on from above downwards, the sand being removed from time to time until the whole was finished. In this way no other scaffolding would be required which in a country where boards and scantlings are scarce, would be an important item.

The powerful Pandyan monarchy of which Madura was the capital was founded 500 years B. C., about the time when the Jews were permitted by Cyrus to return from Babylon to rebuild the temple at Jerusalem. At the commencement of the Christian era the Pandyan kingdom extended across the whole peninsula from Coromandel to the Malabar coast and from Cape Comorin to the Vellaur river. Among the ambassadors who visited Rome during the reign of Augustus some are mentioned as having been sent from the king of Pandya. There are various other indications that the Romans at some period must have had considerable intercourse with the inhabitants on South India; such as mounds (like Roman tumuli) weapons and coins, the latter of which have been found near Madras and other places along the Coromandel coast. I saw one of these coins which found in 1845, about forty miles southeast from Guntur.

One of the most celebrated colleges for the cultivation of Tamil literature was founded at Madura more than 1800 years ago. Among other traditions still current among the Hindus, there is one which tells of a golden arm chair in Madura on which the Literati connected with the college were accustomed to sit and which possessed

the property of contracting or dilating itself according to the amount of learning of those who were seated upon it, so that no illiterate person could ever gain admission. The legend is perhaps intended to express the severe examination to which applicants for professorships were subjected. The famous choultry which was built by Tirumala Nayak about the middle of the seventeenth century for the use of the pilgrims who visit the pagoda, is 312 feet in length and 125 in breadth. It consists of one immense hall supported by six ranges of columns twenty-five feet in height, many of them being a single stone. The pillars are covered with costly carved figures of the Rajah and his family, Hindu gods and other devices, and the ceiling is ornamented with the Zodiac.

Minakshi Ammar was the last Pandyan queen who reigned in Madura. She was dethroned by Chunda Saib in 1736, who afterwards yielded to the British forces. Some of the royal family are still living in a village near Madura.

In the early part of 1834, the Prudential Committee of the A. B. C. F. M. adopted the resolution that the mission in Ceylon be instructed to send two of their number to the coast opposite to Jaffna for the purpose of commencing a mission among the Tamil people on the Coromandel coast. In accordance with this resolution Mr. Hoisington and Mr. Tood with three native assistants left Ceylon in July to commence missionary operations at Madura. Mr. Poor having resigned charge of the Seminary at Batticotta, removed to Madura in March, 1836, and by his preaching and conversation excited no little attention and hopeful inquiry among the intelligent and influential men of that city. On the 30th of October a church was organized with nine native members. At the close of the year 37 schools had been opened which contained 1149 boys and 65 girls.

The missionaries Dwight and Ward resided in Madura when I passed through that place in 1842. Rev. Mr. Dwight was called to rest from his labors in 1844. Rev. Mr. Ward was directed by his medical attendant to return to America in 1846.

Thursday morning March 31st, I accompanied Mr. Ward to the English school where about 100 lively looking lads were assembled. Some of the first class boys being able to carry on a conversation in English, I spent some time with them talking about the shape of the earth and investigating the difference between the Jewish, Christian, Mohammedan and Hindu religions.

(To be continued).

During the afternoon things were got in readiness for the journey. I agreed with the palankeen bearers to take me to Trichinopoly for 23 rupees and 8 annas. In the evening after uniting with the missionary brethren in prayer, I took an affectionate leave of them. This apostolic manner of meeting and parting was observed by the first missionaries in India, during Schwartz's time, and is still continued.

During the night travelling along I noticed that the species of cactus known in America as prickly pear, was extensively used for hedges; it grows from ten to twenty feet high and effectually keeps out intruders whether men or beasts. All kinds of fruit, however, except plantains appear to be scarce, the whole way from Palamcotta to Trichinopoly. The banana or plantain is extensively cultivated in most places where a supply of water can be procured. This plant rises with a herbaceous stalk about five or six inches in diameter near the surface of the ground tapering upwards to the height of fifteen or twenty feet. The leaves grow in a cluster at the top; they are very large being six feet long and two feet broad. The middle rib is strong but the rest of the leaf is tender and apt to be torn by the wind. The spike of the flowers rises from the center of the leaves to the height of several feet. At first the flowers are inclosed in a sheath but as they come to maturity it drops off. The fruit is about an inch in diameter and from six to nine inches long and bent a little to one side. As it ripens it mostly turns yellow, and when ripe it is filled with a pulp of a luscious sweet taste. There are some varieties of the banana which turn red and others which continue green when ripe.

Occasionally we passed tame animals which at a distance were not easily recognized. I ascertained afterwards that they were sheep and goats but differing considerably from the same species of animals in America.

On Sunday morning early, April 3rd, 1842, Trichinopoly appeared in sight and my eyes beheld its strong and extensive fort, built upon a commanding rock where during the last century war and bloodshed defiled the fair scenes around but where the bless-

ings of peace are now enjoyed by the Hindu people under British government. But my mind was more especially impressed with the pleasant hope of witnessing the scenes and passing over the very ground so often traversed by the apostolic Schwartz.

God bless you. Amen.

C. F. H.

N. B. : Proceedings of the Romanists at Madura.

Robert de Nobili and the Jesuits who accompanied him were the founders of the Roman Catholic missions at Madura. In order to obtain a favorable reception among the Hindus they pretended to be descended from Brahma and to be the Brahmins of the West. They reported among the people that Brahma had sent them to instruct the Hindus on some points with which they were unacquainted. Another cunning trick which they employed more effectually to gain favor among the people and to carry on their deception, was that of adopting their dress and customs. Some of them wore the Siva mark on the forehead and assumed the cavi or yellow dress of the Hindu devotees. Instead of giving them the Bible and preaching Christ crucified to the people, they composed and circulated books in which some parts of our Lord's history were mixed up with heathen fables.

My dear Theophilus :

Trichinopoly stands on the south side of the river Cauvery, which a little above divides into branches and forms the island of Srirangam, on which are two magnificent pagodas. It is nearly 30 miles west by north from Tanjore in north latitude 10 degrees 50 minutes.

C. F. Schwartz commenced his missionary labors in Trichinopoly during the early part of 1762, having come on foot from Traquebar by way of Tanjore. He remained till July and succeeded during this time with the assistance of Major Preston and Mr. Newton to erect a small building which was used as a preaching-place and schoolroom. From this time forward Schwartz frequently visited Trichinopoly, where his labors being received in a favorable manner

the Society for Promoting Christian Knowledge resolved to settle him as their missionary in the year 1766. His means to commence a new establishment appear to have been very scant. He obtained a room in an old Gentoo building, large enough to hold his bed and himself, and with this apartment he contented himself without murmuring. A dish of rice and curry prepared after the manner of the natives he would cheerfully sit down to, and a piece of dimity dyed black or other materials of the same holy sort, sufficed him for an annual supply of clothing. Thus easily provided as to his temporal wants he did the work of an evangelist. Such is the testimony of one who knew Schwartz in Trichinopoly, the late William Chambers, Esq.

Finding a large English garrison at Trichinopoly, Schwartz also extended his pastoral labors to them. The Government of Madras granted him 100 pounds per annum as Chaplain to the garrison, a great part of which was annually spent for the support of native teachers or the erection of buildings connected with the mission. The church and mission house erected by the pious zeal of Schwartz and the liberal contribution of the English garrison are still (1842) occupied by the Tamil congregation. Rev. Mr. Kohlhoff whose grandfather came to India in 1738, and whose father was educated and ordained by Schwartz, had charge of this mission when I visited Trichinopoly. This young brother kindly accompanied me to the church and dwelling house formerly occupied by the founder of this mission. The church has an altar and pulpit but no pews, which would be no accommodation for natives whose mode of sitting does not require them. The Ten Commandments and the articles of the Creed are inscribed on the wall near the altar, both in Portuguese and Tamil. There are also several texts of Scripture inscribed in the Persian language with gilt characters. The native congregation consists of about 140 communicants. It has at different times suffered very much from want of pastoral supervision. At present, however, the people are well supplied, for Mr. Kohlhoff having been born and educated in India speaks Tamil as fluently as English.

It was in this church where Bishop Heber performed his last public ministrations on the 3rd of April, 1826, exactly sixteen years ago on the day when I first saw the building. At daybreak the bishop attended divine service in the Tamil language and confirmed fifteen natives and shortly after his career was suddenly closed by apoplexy while in the bathroom.

On the 12th of July, 1840 a deeply affecting and melancholy circumstance took place in this church. The Nawaub of Kurnool, a small Mohammedan state near Hyderabad, had been concerned in a conspiracy against the British government and after being taken, was sent as a prisoner to Trichinopoly and confined within the walls of the extensive fort. During his imprisonment he commenced reading Persian and Hindustanee tracts and his mind appears to have been favorably impressed on the subject of Christianity. Having expressed a wish to be present at the English worship he attended the morning service in the church two Sundays in succession. On the second occasion he obtained permission to remain in the church to be ready for the service in the afternoon. During this time several persons came into the church and entered into conversation with him. Among them was a Mohammedan who approached him, bending low, and holding up his hands joined as if in supplication. No sooner was he within reach of him than he darted forward and with a small dagger concealed between his hands he stabbed the unfortunate prince in several places. The guards rushed in and secured the assassin but it was too late; the mortal wound had been given and the Nawaub was conveyed to his lodgings in dreadful agony where he only lingered a few hours. The account which I have read of this melancholy event adds that the prince sent for Mr Mickey (a missionary of the Propagation Society), to whom he expressed his belief in Christianity and anxiously requested baptism, but it was not thought advisable to comply with his request. In the midst of his suffering he exclaimed pointing to heaven: "God is God," entirely omitting the ever customary words: "and Mahomet is his prophet."

The murderer proved to be a fakir. He was executed but persisted to the last that he had done a meritorious act, as the Nawaub intended to become a Christian. The other Mohammedans in the place joined in the same opinion and the priests declared that the murderer was sure of being admitted into paradise.

About seven o'clock in the evening I attended service in the English church where the company's chaplain officiates. The sermon was sound but the congregation small.

Early on Monday morning Mr. Kohlhoff kindly took me to the stupendous rock of granite rising within the fort to the height of 450 feet and which commands from that eminence an extensive

view of the surrounding country. After ascending about 100 steps we came to that part of the hill which is occupied by buildings inhabited by Hindus, which gives it the appearance of a small town. Ascending still higher by steps cut out of the rock we found some large pagodas, the residence of idols, Brahmins and monkeys. By continuing our climbing exertions we succeeded to reach the highest point of the rock from whence we had an extensive view of town and country.

This being the first Monday in the month I had an opportunity to attend the meeting and to hear the monthly report of the catechists and teachers connected with this mission. Among other business attended to on these occasions the accounts for the preceding month are examined and settled. Mr. Kohlhoff informed me that about 500 dollars were annually sent from Halle in Germany towards the support of the Trichinopoly station.

During the last century the missionary operations in Southern India were principally carried on by Lutheran missionaries supported by contributions from England and Germany. Of late years the societies connected with the established Church of England have become more exclusive and will not employ any missionaries but such as have been ordained by one of their bishops. This has also led to a change in Germany. Foreign missionary societies have been established on the continent and the connection formerly existing between Germany and England in this respect has nearly ceased. I have been informed that the money sent from Halle to Trichinopoly has been turned into a different channel.

The Jesuits extended their influence to this region of country more than 200 years ago and it is reported that the number of Romanists in and around Trichinopoly exceeds ten thousand.

This city and the country around has been rendered memorable as the principal seat of the struggle between the French and the English for the empire of India during the last century. Clive, Lawrence and others, distinguished themselves during the long continued contest. Fortunately peace and tranquility now prevail and these fair regions are no longer defiled by bloodshed and war. The inhabitants now enjoy the blessings of peace under a Christian government.

My next stopping place will be Tanjore. For the present, farewell.

Yours sincerely,
C. F. H.

My dear Theophilus:

On the 4th of April, 1842, about 6 o'clock I set out from Trichinopoly and arrived early the next morning at Tanjore. There is one disadvantage connected with travelling during the night, you cannot see nor enjoy the scenery of the country through which you pass. This I regretted the more on the present occasion because the Tanjore district in point of fertility is considered the first in the Presidency of Madras and only second to Burdwan in Bengal, which is considered the most productive in all Hindustan.

The territory of Tanjore was conquered by the Mahrattas towards the close of the seventeenth century. The reigning Hindu prince being engaged in a war with the Nabob of Trichinopoly, invited the Mahrattas in 1685 to assist him against his enemy. Sivaji, the most celebrated among the Mahratta chiefs, sent his brother Euogi on this service, who like the Saxons of old in Britain possessed himself of the kingdom. In 1799 the territory was transferred to the British jurisdiction and at present the Rajah's power is confined to his own fort and small territory, perhaps half a mile in circumference. Tanjore, the capital of this district, in E. long 79° 10', N lat. 10° 45', is an ancient city and in remote ages was the seat of great learning. It is adorned with a pagoda which eclipses in magnificence all other structures in the south of India. Formerly this city exceeded in the number of its sacred buildings and charitable institutions all the neighboring provinces.

Upon my arrival at Tanjore, April 5, 1842, I first called on the senior missionary, John Casper Kohlhoff; but finding him in rather a feeble state from the infirmities of old age I took up my lodgings with the Rev. Mr. Thomson, one of the Propagation Society's missionaries. Mr. Kohlhoff was educated by the Rev. C. F. Schwartz and ordained at Tranquebar, January 23, 1787. The day was rendered the more solemn and interesting by the circumstance of Mr. Kohlhoff's father, the Rev. John Baltaser Kohlhoff, celebrating the jubilee of his services as missionary in India.

My first walk in Tanjore was to the chapel where the remains of the venerable Schwartz had been committed to the earth on the 14th of February, 1798. Whilst looking at his grave the history of his long and useful life naturally occurred to my mind. This eminent missionary had been attending to the study of the Tamil language in Halle eighteen months before he left his native land. The

Rev. B. Schultz, who had been a missionary in India, assisted him in acquiring a knowledge of this language in order that he might be able to take a part in revising the proof sheets of a Tamil Bible which it was in contemplation to print in Halle. This undertaking however, was not accomplished, but the pains which Mr. Schwartz had bestowed upon the acquisition of the Tamil language were not thrown away since it probably became the occasion of his being appointed to go in the capacity of a missionary to India.

Messrs. Schwartz, Pobzenhagen and Hutteman were ordained in Copenhagen in 1749, and from thence proceeded to London. On the 29th of January, 1750, they embarked and arrived on the 15th of July at Cuddalore and on the 30th of the same month at Tranquebar, in good health. Mr. Schwartz was soon able to take an active part in the labors of the mission on account of the knowledge which he had acquired of Tamil before he arrived in India. He continued to labor faithfully in and around Tranquebar in connection with his missionary brethren until 1767, when he was transferred to the English society as missionary to Trichinopoly, where he succeeded in collecting a congregation and building a church. In the year 1779 he went to Tanjore having already several years before preached the gospel and organised a congregation there. Mr. Schwartz was eminently successful in his labors at Tanjore where he erected several schools and two churches defraying the expenses partly from his own private funds. Much did he labor, great will be his reward.

The vault which contains the earthly remains of the founder of the Tanjore mission is near the pulpit; a granite stone covers the grave, with the inscription which Serfojee, the Rajah of Tanjore, had caused to be written. The following is a copy:

Sacred to the memory of the Rev. Christian Frederick Schwartz Missionary of the Honourable Society for Promoting Christian Knowledge who departed this life on the 13th of February, 1798, aged seventy-one years and four months.

Firm wast thou, humble and wise,
Honest pure, free from disguise,
Father of orphans, the widow's support;
Comfort in, sorrow of every sort,
To the benighted,—dispenser of light,
Doing and pointing to that which is right,
Blessing to princes, to people, to me;
May I, my father, be worthy of thee,
Wisheth and prayeth thy Serabojee.

During the minority of this Hindu Prince, Schwartz had been a friend, protector and guardian to him which accounts for the expressions used in this inscription.

From the church I went to the mission library and thence to the schools. In the first class I found eight young men who are preparing to be employed as catechists. The whole number of schools connected with the mission in and around Tanjore, as stated to me, amounted to 51.

About noon I conversed with Nyanapracasan, a native priest, 93 years of age. This aged disciple embraced the gospel at Tranquebar in 1756, during the time of Rev. M. Kohlhoff, Sr. He was first employed by Mr. Schwartz as teacher in Trichinopoly, afterwards appointed catechist and in 1811 he was ordained by Rev. Messrs. Pohle and Kohlhoff and Satianaden. He labored three years at Palamcotta and is now awaiting to be called home to his everlasting rest. The last ordination of native priests by Lutheran missionaries at Tanjore took place in 1817. Since that time the bishop has claimed it as his prerogative to administer this rite or solemn act of religion.

After dinner Mr. Thompson accompanied me to the fort where the specious pagoda with its immense black marble bull attracted my attention. How often must the spirit of Schwartz have been stirred within him by scenes of this kind. The church in the fort is 50 by 90 feet. On the 10th of March, 1779, the corner stone of this church was laid by General Munroe. In the month of April 1780, it was dedicated by the name of Christ Church. The western end is adorned by the monument which Serfojee, Rajah of Tanjore, caused to be sent out from England sacred to the memory of the venerable Schwartz. It represents the death bed of the departed saint, Gericke standing behind him, two native attendants and three children of his school around him and the Hindu prince at his side, grasping the hand and receiving the blessing of his dying friend.

From the church we went to the palace which appears to have "Ichabod" written upon it. The present Rajah, who is successor to Serfojee, is reported not to be of very sound mind. We were told that a few days ago the Rajah had sent for a native doctor to attend to one of his favorite gold idols, which he fancied to be sick. The man looked at him with astonishment and plainly told him he must be jesting, how could such an idol be sick? The Rajah being

much displeased at this remark dismissed the doctor in anger as one who did not understand his business and sent for another more skilful than the first; at all events, he proved himself more cunning. Having asked permission he took the idol into an adjoining room where he dipped it into hot water and then brought it to the Rajah again that he might touch it and satisfy himself that it was suffering from a high fever. The cunning rogue then took the idol out again immersed it in cold water and restored it in due time to his majesty as perfectly cured. The doctor, of course, received a handsome fee.

Formerly the Rajas of Tanjore made some display with large elephants, royal tigers, etc. But the glory has departed in this as well as in other respects. I saw a few elephants of large size, also some royal tigers, which were confined in iron cages; however, a gloom and languor seemed to hang over everything within the royal premises.

The sleeping apartment assigned to me during the night included part of the room which the venerable Schwartz occupied during his last illness. On the 6th of April I visited in company with Mr. Thomason some of the native Christians who were confined to their dwellings by sickness. The conversation and prayers being in Tamil I could take but very little part in them.

The Tanjore mission is principally supported by the estate which the pious Schwartz bequeathed to this mission. You will perhaps be as much astonished as I was when first I received the information that a minister like Schwartz should have been able to collect a fortune of nearly 100,000 rupees. However, Schwartz was a man of frugal habits and spent but little for his own comfort. During the long period of nearly half a century he received for his services as missionary chaplain, government translator, ect., annually from 500 to 1500 dollars compensation. For many years of his life he spent about ten pogodas per month for his personal wants, but towards erecting churches and schoolhouses and towards supporting teachers and orphans he appropriated liberally from his income during his lifetime; but, notwithstanding the surplus of his income accumulated to the sum specified, the whole of which was bequeathed for the good of the mission. He appears otherwise to have considered the wealth of this world as the dust of the earth.

Finally I will mention yet that Schwartz was decidedly unfriendly to the marriage of missionaries at least during the first years of their missionary service. What I have seen and known of missionary life in India inclines me to hold similar views.

Having met with an opportunity to get return bearers, I engaged them at a moderate price to take me by way of Tranquebar and Cuddalore to Madras and set out from Tanjore about 7 o'clock in the evening of April 7th, 1842.

Yours affectionately,

C. F. H.

My dear Theophilus:

Tranquebar may be considered as the oldest Protestant mission in India. It was commenced in 1706 by Frederic IV, King of Denmark. I found Rev. Mr. Cordes, Dresden or Leipzig missionary, in charge of the station. On Sunday morning after my arrival he conducted the Tamil service in the mission chapel. After the congregation had been dismissed a native catechist came up to me and to my surprise expressed himself fluently in German. He had been a pupil of Rev. Dr. Johns, who kept up the German in his family, where the catechist had acquired a knowledge of the majestic language of the Rhine.

As far back as 1618 a Danish nobleman, Gule de Gedde, was sent by Christian IV, King of Denmark, to the Coromandel coast to acquire a tract of land from the Rajah of Tanjore for trading purposes. The spot where Tranquebar now stands was chosen and the building of the town commenced. At present it may contain from 15,000 to 20,000 inhabitants and is built more like a European town than any other place I have seen in India. Ziegenbalg, the founder of this mission was called to rest from his labors on the 23rd of February, 1719, in the 36th year of his age. His earthly remains were deposited in a vault near the altar in the newly elected Jerusalem Church. The following epitaph is inscribed on a copper plate:

In Spem futuro Resurrectionis sub hoc tumulo quiescunt ossa Beati BARTHOLOMAEI ZIEGENBALGII S. Regiae Majestatis Daniae et Norw. primi ad Damulos olim Missionarii, et Ecclesiae Evangelicae ex iisdem collectae Prepositi, Nati d. 24. Jun. 1683 Denati d. 23. Februar, 1719.

Among all who were ever connected with this mission there has been no one who preached the gospel among the Tamilians for a longer period of time or with apparent better success than C. F. Schwartz. He arrived in India 1750 and terminated his labors here below in 1798.

During the 19th century the number of missionary societies in India has greatly increased and the number of professing Christians in Hindustan is estimated at 400,000. Since 1841 the Evangelical Lutheran Church in America has also taken an active part in bringing the benighted Hindus from darkness to light. May the influence and assistance of the Holy Spirit be vouchsafed unto all who may hereafter be connected with our missionary operations in India.

After tarrying a few days in Tranquebar I continued my journey in a northerly direction through Cuddalore, Pondicherry, to Madras, where I arrived April 16th, 1842, and was kindly received by the Rev. Mr. Winslow, American missionary. From Madras the following letters were sent.

1. From Nellore in company with Rev. Van Husen to Guntur, as follows:

After remaining a few weeks in Nellore with the Baptist brethren, Rev. Day and Van Husen, studying Telugu and getting some insight into the practical working of the mission, I made preparations for an exploring tour into the interior of the Telugu country.

The bearers whom I sent for, being exorbitant in their demands, I felt constrained to make other arrangements. Having engaged a driver and an ox-cart I managed to fasten my trunk and palankeen on the cart and got along at about half the expense which it would have cost if I had taken the bearers.

Early in July, Rev. Van Husen and myself started from Nellore and found some difficulty at the very commencement of our trip in crossing the Penna river on account of high water. There was no ferry boat to be had and Mr. Van Husen travelled on horseback.

Being well supplied with Telugu tracts and portions of Scripture, we generally halted in the larger villages by the way and after talking to the people through an interpreter we gave books to such as could read.

About 80 miles north of Nellore, Copy of a letter from the Rev. C. F. Heyer to his brethren in America.

Madras,
April 20th, 1842.

Dear Brethren :

About a month ago I informed you that I arrived in Colombo March 15th. Being desirous to continue my journey to Madras without delay, I engaged my passage for Tuticorin on the same day, but the wind being unfavorable I was detained and did not land on the Coromandel coast until the 22nd of March. Thence I proceeded by way of Palamcota, Madura, Trichinopoly, Tanjore, Tranquebar and Cuddalore to Madras. What I have heard and seen during this journey among Christians and idolators would almost enable me to write a book. This, however, will not be done; yet, the Lord willing I intend hereafter to communicate some of the particulars in a series of letters.

Some of the brethren in Colombo told me that I should suffer from excessive heat if I attempted to travel over land this season of the year. Also that my road would lead through several districts where the cholera raged and had carried off hundreds, yes thousands of persons within the last few weeks; moreover, that it would not be an easy matter to get along with the natives on account of my imperfect knowledge of their language. But the Lord has enabled me to overcome these difficulties and I have travelled four hundred miles in the interior of Southern India without enduring any great hardships. The heat I found endurable; the pestilence was not permitted to harm me; and with the natives I made out by words and signs as well as I could. I arrived in Madras about April 16, 1842, about six o'clock in the morning, and was kindly received by the Rev. Mr. Winslow, American missionary.

The brethren with whom I consulted have advised me to remain at least two or three months in Madras in order to acquire some knowledge of the Telugu, or as it is sometimes called the Gentoo language, and also to look around for a suitable place where our

mission may be permanently located. The field is large and there are many places where missionaries might settle but for this very reason it is of importance that a suitable selection should be made. The number of Telugu people residing in Madras is estimated at 100,000, and I will endeavor during my stay in this place to become acquainted with some of them. I have engaged a young Brahmin as teacher, who is to instruct me in Telugu.

The following circumstance occurred yesterday; let it pass for what it is worth :

A Telugu Brahmin who can speak some English called to see me in the afternoon. Among other things he desired to know my name. Being told that it was Heyer he smiled and said, "I do not mean your office, but your name." Pointing to himself he continued saying, "I am one Eyer, i. e., one priest, one Brahmin; your name Sir!" It was my turn now to explain. I had already been told that Heyer signified a priest, a Brahmin, and therefore remarked that it was both my name and my office. He thought that it was rather a strange coincidence. And so it may appear to others that the first Lutheran missionary to the Telugus should be a priest, a Brahmin, by name and by office.

C. F. H.

3. Copy of a letter to Rev. J. G. Morris, Corresponding Secretary of the Foreign Mission Society.

Nellore,
June 21st, 1842

Dear Brethren :

Being very desirous as soon as possible to explore those parts of the Telugu country where I expect to find a suitable spot for our future mission operations, I left Madras sooner than I had first anticipated. My stay in that city was from the 16th of April to the 19th of May. Most of this time was spent in acquiring some knowledge of the Telugu language, for which purpose I had engaged a young Brahmin as teacher.

On the first Sunday morning in May I preached for the Rev. Mr. Porter in the Independent Chapel, which is in connection with the London Missionary Society. In the evening of the same

day I united with the congregation in celebrating the Lord's Supper of which the American missionaries Winslow and Hutchins likewise partook. The monthly concert of prayer which is held unitedly at different churches in rotation, was attended on Monday evening. There were eleven ministers present from England, Scotland and America. By request I delivered a missionary address on this occasion.

Madras is said to contain 500,000 inhabitants who profess to be Christians, Mohammedans and idolators. The Romanists have several fine buildings in this city attended by 15 or 20 priests. The Episcopalians have a bishop, an archdeacon and a number of chaplains and missionaries. The Kirk of Scotland owns one of the finest churches in Madras, which is said to have cost \$120,000. What a contrast between this splendid building and the poor mud hovels occupied by the poor natives in and around this city! Most of these huts, including dwelling and furniture, are not worth ten dollars. The American missionaries are erecting a neat brick chapel designed for the native congregation where the gospel is to be preached in the Tamil language.

On the eve of my departure from Madras I received the information that Mrs. Smith, one of the mission ladies in whose company I sailed from Boston on the 14th of October last, had been removed by death a few weeks after her arrival in Jaffna. The letter stated that she fell asleep in Jesus and evidently departed in peace without expressing the least regret on account of having engaged in the mission enterprise.

May 19th. Early this morning I commenced my journey to the north, travelling on the canal from Madras to Pulicat in an open boat depending on my palankeen to shelter me from the rays of the sun. We reached Pulicat which formerly was owned by the Dutch, about noon; but without stopping we continued to sail to the north along a bay or lake which in some places may be from five to ten miles wide. We arrived at Sulupet late in the evening. Here I landed, having travelled perhaps sixty miles since morning. Not being able to procure regular bearers I paid the boatmen a small compensation to carry my trunks, etc., to the nearest bungalow, which was about two miles distant. In order to make the necessary arrangements with the coolies and on account of the heat during the day I remained at this place until Friday evening. The

traveller's attention in this region is attracted by the sounds of a different and more melodious language than that, which he has been accustomed to hear in the more southern provinces. By way of distinction, the Telugu language is frequently called the Italian of India. Finding that I could not reach Nellore during the night of the 21st of May, I spent Sunday at a traveller's bungalow ten or twelve miles to the east of a range of mountains belonging to the Eastern Ghats, in a valley which bears a striking resemblance to the Cumberland Valley near Carlisle, Pennsylvania. On Monday morning I arrived in Nellore, where I was kindly received by the American missionaries, Van Husen and Day, the latter of whom was still confined to his room by sickness.

On Wednesday morning after my arrival in Nellore between five and six o'clock, I accompanied Brother Van Husen to one of the Telugu schools where between 30 and 40 children were assembled. According to Eastern custom they were all seated on the floor engaged in studying their lessons. About one half of the children were able to read and commit to memory. The New Testament and a small catechism are the only books used in this school. The teacher is a Hindu, for as yet it is very difficult to find Christian schoolmasters among the Telugus. On the 26th of May in the afternoon I went with Brother Van Husen and two native assistants to a much frequented part of the town where a number of people soon collected around us. After reading a portion of the Holy Scriptures the brethren conversed with them for about an hour, hearing and answering their objections and explaining the precepts of the gospel to them. All this was done in as regular and orderly a manner as it could have been transacted in any of the streets in America. When all was over the people dispersed quietly; some greatly wondering, saying one to another: 'What meaneth this?' On Sunday morning, May 29th, I heard the first Telugu sermon delivered by I. McCarty, a young East Indian assistant. The regular place of meeting is in front of the mission house near the public road, in an open kind of shed, where besides the regular attendants a number of passers-by will stop and look and listen as long as it suits their taste and convenience.

The weather having now become excessively hot, the thermometer ranging about 100 degrees in the shade, it would be imprudent for me to travel at present among a strange heathen people, where

many inconveniences and hardships must be endured, which more especially during this season of the year may prove fatal in a few hours. Moreover I have an opportunity here to see and practise something of the missionary life and, therefore, think it best to remain and await a change of the weather. I am also told that one of the missionaries connected with this station will probably be able to undertake a missionary tour as far as one or two hundred miles to the north of this, with a design to distribute tracts and Testaments and to preach the gospel. This would afford me a most favorable opportunity to see the country and to enjoy the advice of a Christian friend in making choice of a location for our mission establishment. The selection will be made in one of the following districts, namely Nellore, Guntur or Masulipatam; perhaps one of the following towns: Ongole, 80 miles north from the town of Nellore, situated in the northern part of the Nellore district which contains 60,000 inhabitants, or Guntur, 70 miles north from Ongole in the Guntur circle, containing as many inhabitants as Nellore; or a door may be opened to us in Ellore, a town 60 miles from Guntur in the Masulipatam district, which contains about a million people. What a vast extensive field! Oh, that laborers were sent into this harvest!

My time during the week is taken up studying Telugu; between five and six in the morning my teacher comes and remains three hours. During the afternoon we practise from three to six o'clock. On Sunday afternoon June 5th I preached in English to the missionary families and others connected with the mission who can understand English.

June 6th. This morning early I set out for Ianavada, a town on the Pennar river, ten miles east from Nellore, where a heathen festival is to be celebrated this week. The road leads through an extensive valley on the south side of the river. The pagoda or temple is on the north side. At present the bed of the Pennar river, as is the case with most other rivers in India during the hot season, is almost entirely dry, with the exception of some deep places where the water remains standing. Such a ditch or dam is found near Ianavada, perhaps half a mile wide and one mile long. At this place the people perform their prayers, washings and other ceremonies during the festival. It was about 8 o'clock when I arrived at the place. Brother Van Husen and the assistants were

engaged in erecting their tent. A considerable number of people had already collected, but many more attend on the second or third days of the feast than on the first. The employment of the missionaries on such occasions consists principally in preaching and distributing tracts. To accomplish this, it seldom becomes necessary to go far away from the tent, for the people come to ask for books and collect in sufficient numbers around the missionaries to afford them a favorable opportunity to preach to them. In the afternoon I ascended a mountain about two miles distant, where another large pagoda has been erected in honor of the Narasimhadu. The number of people who gather at the annual festival on this mountain is said to amount to 20,000. The Brahmins tell the people that Lachsmi, one of the wives of Vishnu, having become dissatisfied with him on account of his inconsistency, attempted to escape from him and being overtaken on this mountain a quarrel took place between them. On one of the rocks a stone surrounded by a brick wall is shown which is said to contain the mark of Lachsmi's footstep, which impression was made by her stamping violently on the rock during the contest with Vishnu. But in this case, as well as with many of the popish relics, the thing contradicts itself. For instead of an indentation in the rock, showing the mark of a footstep, the shape of a large foot appears about an inch and a half above the level of the stone, and instead of the under part of the foot the upper part showing the nails, etc., is represented.

In order to supply the thousands of people who attend the festival with water there are fifteen tanks or wells dug on the side of the mountain, which are from 30 to 50 feet deep and 100 feet square, walled on all sides and provided with steps so that the people can descend to the bottom of the tank during the hot season when the water is low. Monkeys, which are considered sacred by the Hindus and which are kept and well-fed at every pagoda, made their appearance on various parts of the buildings and seemed to enjoy as easy times as the lazy Brahmins whose company they keep. The top of this mountain affords a fine prospect across rich valleys on the west side as far as the eastern ghats, and on the east it extends to the bay of Bengal.

It was evening when I returned to the tent. The people were coming in crowds from all directions to attend the idol

worship during the night. The missionaries were otherwise engaged. This being the first Monday evening in June, we observed the monthly concert of prayer in the midst of these benighted idolators. We were cheered by the thought that on this very evening many prayers would be offered up in Europe and America as well as in Asia for the coming of the Redeemer's kingdom and for God's blessing to rest upon the missionary's cause. Our situation at this time was a peculiar one indeed. We were surrounded by gross darkness from a moral as well as from a natural point of view. Into this dark place, however, the light of the more sure Word of prophecy was now shining. Our prayers and our songs of praise were heard by the people, who had encamped around us. In how far they took heed of the events is best known to the Searcher of hearts. After attending to our evening devotions we retired to rest and slept until one o'clock. We had been informed that a grand procession was to take place during the night. The noise and tumult connected with this parade awakened us. The brilliance of the torches had dispelled the darkness of the night to some extent; fireworks and rude music entertained the people, whilst the goddess Kamarcheamma was carried about with much ostentation, preceded by a number of dancing girls who, dressed in a peculiar manner, were performing various exploits in honor of the goddess. The uproar was continued until daylight. During the whole time a number of Hindu mendicants were moving about among the people with bells, cymbals, singing and playing and asking for alms.

Tuesday, June 7th. Immediately after breakfast we went down to the river. Here we found many people engaged in performing their ceremonies. The festival which they were celebrating is more especially considered as the women's festival, for they are taught to believe that the goddess Kamarcheamma possesses the power of bestowing the blessing of children to the barren and unfruitful. Those women, therefore, who are desirous to obtain the favor of the goddess, go down to the river where a number of Jangams and Brahmins stand ready to serve them. They walk a few steps into the water accompanied by the Jangam or Brahmin, the former ringing a small bell and the latter saying prayers and sprinkling water with their hands upon the person who is come to perform these ablutions; whereupon the woman

stoops down several times so that the body is entirely covered with water. After this ceremony has been performed, something must be paid to at least one of the Brahmins, which pay usually consists in a copper coin called a dubb and about a cent in value. Notwithstanding the small amount which is paid there generally arises a scuffle and confusion before it is decided who is entitled to the money, for in most cases from six to ten priests take a part in the ceremony. Persons in good circumstances sometimes pay each of them a dubb, but poorer people who cannot give to all necessarily will displease some of them. There appears no solemnity during the whole performance of the act but when it comes to this latter part it is absolutely ridiculous. After this bathing the women without changing their garments either go into the interior of the temple or remain in the principal street in front of the pagoda. The higher caste women according to Hindu law are to be admitted into the interior of the buildings but those of the lower castes are excluded from this privilege. The latter remain in the street and prostrate themselves on the ground with the face or rather the head towards the temple. They are covered with a wet cloth except the hands which they extend beyond the head, holding some fruit or leaves as an offering to the goddess. In this position these poor deluded women remain, some of them for more than twenty-four hours until they fancy that they have received an internal evidence of their request being granted by the idol. We saw about twenty of these women lying in this condition and more were coming from the river to join the company. It is confidently asserted that until the next annual festival many more of the higher caste who go into the interior of the temple where the Brahmins reside, have become mothers than those who were obliged to remain in the public street. May the Lord have mercy upon these poor deluded and degraded people and bring them speedily from heathenish darkness to the knowledge of the truth as it is in Jesus!

The remainder of the day was spent by the missionaries in exhorting, preaching and distributing books among the people.

June 8th. This morning about three o'clock the procession arrived near our tent, the goddess Kamarcheamma seated on an elephant and the god Narrasimhadu riding on a horse. All were as large as life, made, however, of light materials, which admitted

of their being carried, elephant and all, with considerable ease by the people. We looked at them from a distance until they were taken into the outer court of the pagoda, but the crowd was so dense that we could not get near enough to ascertain what became of them afterwards. The third and last night of the festival is spent in gambling, dancing, drinking, etc. But having heard and seen enough of idolatry for this time, I left the ground and returned to Nellore praying for the coming of the Redeemer's kingdom.

June 12th, Sunday. This morning with the assistance of an interpreter I addressed the Telugus who were assembled at the usual place of meeting. I endeavored to make it plain to them and to impress it upon their minds that there is but one remedy whereby the disease of sin can be removed, namely, the grace of God. It was pointed out to them that this grace has its origin from God the Father; that the Lord Jesus Christ has purchased it and that the Holy Ghost is offering it to the children of men. All those who accept this offered grace will be saved but all who reject it will be lost forever. Concerning this grace of God the Vedas or sacred books of the Hindus give no information. The Bible alone tells us how to obtain this grace, whereby we are saved.

Thursday evening, June 16th, I attended a Telugu prayer-meeting at the house of a converted native. The floor was covered with mats and, finding no chairs or benches to sit on, I followed the fashion of the natives, but found it rather more inconvenient than our mode of sitting. The owner of the house offered up a fervent prayer and gave a word of exhortation. The exercises lasted somewhat more than an hour during which time the people generally were attentive, and I doubt not they were benefitted by the meeting.

VI

In looking over the statements which I have communicated in this letter I find that I have perhaps written more than you may feel inclined to read. Permit me, therefore, only to add that I have great reason to be thankful for the comfortable measure of health which I continue to enjoy, having neither suffered from the heat nor found any inconvenience from the different mode of living which it is necessary to adopt in India. I should be pleased to hear from the brethren in America, more especially those in whose families I experienced much Christian kindness.

Tomorrow morning, June 22nd, between two and three o'clock I intend to go to a swinging festival where probably 20,000 people will be assembled, during 8 or 10 days, where every day some idolator will have iron hooks fastened to or pierced through the fleshy fibrous parts on each side of the spine and be hoisted into the air to swing over the heads of the assembled multitude in honor of their idols. You may perhaps think that it must be an easy thing to convince these deluded people of their folly but we find it quite otherwise. They are joined to their idols. Satan has a most astonishing hold upon the minds of these people and years, I fear many years, will elapse before the strong-holds of the devil in these regions can be destroyed and the Redeemer's kingdom be built upon the ruins thereof, unless professing Christians bestir themselves more in days to come than they have done in times past.

The grace of our Lord Jesus Christ be with you all. Amen.

4. From Nellore in company with Brother Van Husen to Guntur.

We came to Ongole where formerly some government officials with their families had resided. The bungalows or houses which they occupied we found in a dilapidated condition, but they might be repaired for the accommodation of a missionary. My conclusion was that I would settle down in Ongole, if the upcountry did not offer a more favorable station. We went on our way from village to village until we reached Guntur, July 31st, 1842. Here we met with a very kind reception from H. Stokes, Esq., an ardent friend of missions and missionaries as well as a very exemplary

Christian gentleman. The inducements which Mr. Stokes held out and the kind offers of assistance which he made, were far preferable to any thing that I could expect at Ongole, hence I decided in favor of Guntur and after prayerful consideration concluded to commence missionary operations forthwith.

Besides the large bungalow which Mr. Stokes occupies there are several smaller buildings in his compound. One of them he gave me for a dwelling house and another for a school and meeting house. During the first week in August Rev. Mr. Porter from Vizagapatam missionary of the London Society, arrived in Guntur on his way to Cuddapa. He remained over Sunday and preached in Telugu. From that time onward with the help of an interpreter I conducted Telugu service on Sundays and soon engaged in other mission work, as will appear from the following letter.

Guntur,
Sept. 17th, 1842.

I have already communicated the intelligence that the Lord has opened for us a door in Guntur and given us a wide field to labor in. It will no doubt be gratifying to you that the mission has not only made a good beginning but has likewise thus far successfully progressed. As far as I am acquainted with the history of modern missions I know of no society that has attained such a sphere of operation in so short a time and with such small means as ours. I have more to do now than when I had charge of a pastoral district in America. I rise regularly at sunrise, for soon after poor, blind, lame and crippled persons (about 70) assemble near my dwelling. After reading a portion of Scripture to them and having added a word of exhortation, I pray with them in Telugu and then give to each one a small charity in money. These alms amount monthly to about fourteen dollars, which money is regularly sent to me by several of the English Christian friends, who reside here. About seven o'clock the domestics connected with Mr. Stokes household assemble in the school-room to attend morning prayers. There are between 30 and 40 of these persons. About 8 o'clock I open the English school with prayer, hear the boys read a chapter; and I ask them a few questions. I take breakfast at nine. My Telugu teacher comes about ten o'clock and remains four hours. A frugal meal, which is called tiffin, succeeds the studying of Telugu. Afterwards I generally visit one of the Telugu schools and then close the

regular labors of the day. About sunset I walk or ride in company with some Christian friends. Seven o'clock is the hour for dinner, which has thus far been provided by Mr. Stokes' hospitality. About nine o'clock I perform the evening service with the family and guests of Mr. Stokes and retire to rest at ten. On Wednesday evening we have a meeting for edification and prayer.

The following will exhibit to you the present state of the mission: Three schools:

No. 1. English and Telugu contains 30 scholars.

No. 2. A Telugu school with 27 scholars.

No. 3. A Telugu school near my house with 13 scholars.

The poor who receive instruction every morning, amount to 70 persons.

Telugu worship on Sunday attended by 70 persons.

Public worship in English attended by 30 persons.

Making a total number of children and adults of 240 persons.

The salaries of the four teachers who are employed in the schools amounts to 20 dollars per month. The greater part of this money is paid by five or six English families, the balance I contribute from the money which the young members of Rev. Dr. Mayer's church, Philadelphia, sent with me for the support of schools purchasing books, paper, etc. I have taken an orphan boy about 12 years of age. It does not require much to clothe and feed such a lad. Fifteen dollars a year will cover expenses. The boy is called Kotilingam. I intend to take several of such children for the purpose of training them to become Christian teachers and catechists.

FURTHER PROGRESS OF THE MISSION

Guntur,
October 11, 1843

Dear Brethren:

Your letter of July 20th I received this morning and, as I still have time to write and send a letter with the monthly steamer by way of England, I hasten to answer immediately.

I fear that some of my letters have been lost, for if you in July only received letters up to January, 1843, it can scarcely be otherwise, for I have written nearly every month. Among others I sent to your care and for your perusal a letter to Dr. Niemeyer, which I fear, has been lost in the steamship which suffered shipwreck.

It is very gratifying to hear that a plan of cooperation has been adopted by our two Lutheran Missionary Societies in America and that a fellow-laborer is probably at this time on his way to Guntur. I rejoice that a missionary sent out by the North German Missionary Society to proclaim the gospel among the Telugus, has arrived at Madras. I wrote to this brother yesterday and invited him to come on and promised to assist him to the best of my ability.

Somewhat more than a year has now elapsed since I selected Guntur as the seat of our mission and thus far various circumstances have convinced me more and more that no better selection could have been made.

In the beginning of a mission two or three years are generally spent in preparatory work and in most cases there is but little to report. From the following statement you will see what has been done in connection with our mission during the first year of my being here.

Instructed and baptized three adults; two native Christians from the Tamil country, who were employed by Mr. Stokes, united with the three baptized Telugus in partaking of the holy communion; marriage 1, funerals 6, among these an English physician and two adult Hindus, who died of cholera, the other 3 were children. Schools 7, namely, two in which English is taught, one girls' and three boys' schools where instruction is given in Telugu only. These schools are attended to by ten teachers and assistants, under my supervision, 180 scholars, among whom are 22 girls.

Including the poor people, who receive religious instruction on Sunday morning at sunrise, with the natives who attend Telugu preaching about one o'clock, the whole number amounts to nearly two hundred.

Between 20 and 30 persons attend divine service in the English language.

During the first year, the following expenditures were incurred by our mission:

English and Telugu books and tracts paid by Judge Walker	Rs. 350
Books by Mr. Stokes	225
For munshee or teacher, books received by our society	129
Compensation of school teachers by friends here	516
Teachers by Dr. Mayer's Church	200
Books on account of Rev. Dr. Mayer's Congregation	50

Alms distributed,—furnished by friends in Guntur	350
Articles of clothing by the same	120
Schoolhouse built at the expense of Dr. Mayer's congregation	30

Many of the poor people who daily receive alms, as also the children in the schools, can repeat the commandments, the Lord's prayer, also several hymns and passages of Scripture. The lads in the English schools to whom I daily give two hours instruction, have made some progress in grammar, geography and history; they have also committed to memory a Scripture catechism with proof passages. Our last school examination which was held a few weeks ago, proved to be very satisfactory. The amount contributed by a few English gentlemen, who reside at Guntur, is a proof that our exertions among these poor heathens are not regarded as being in vain. May the Lord pour out His Holy Spirit upon this people and vivify the seed of His divine Word in their hearts.

Rev. M. Winslow, missionary in Madras, lately informed me that he had been authorized by Mr. Hill of Boston to pay me \$10.00 to be applied to the best interests of our mission. I hereby inform the kind donor that I have appointed a reader to visit the villages around and read portions of Scriptures to the people, also to distribute tracts. He is to receive \$2.50 per month. I doubt not the Lord will grant further assistance when the ten dollars have been expended.

The Telugu Testaments which I am to receive from Madras on account of the American Bible Society are not quite ready. In the meantime the Madras Auxiliary Bible Society has sent me 500 small volumes in Telugu and 300 in the Tamil language. The gospels are separately bound, Matthew in one volume, etc.; likewise Genesis and the Psalms. A considerable number of them have already been distributed. Who will furnish us the means to print Luther's Catechism in Telugu? Finally permit me to say that I cannot be sufficiently thankful to the Lord for the assistance which has been graciously afforded for the commencement and progress of our mission. I have received from the government a lot of ground, containing about 2 acres, for an annual rent of about \$1.25, and I am now engaged in erecting a brick building thereon, for church and school.

C. F. H.

A letter to Rev. S. S. Schmucker, D. D.

Guntur,
January 16, 1844.

My Dear Christian Brother :

I had waited long for a letter from you, was waiting still, and after a lapse of many months have been gladdened by the receipt of your epistle, written in July, 1843. Among all the items of information you communicate none has made a deeper impression on my mind than the departure of our beloved brother Gottwalt to his eternal home. To be sure our loss is his gain; the Lord knows best, when it is time to call his servants to rest from their labors. Brother Gottwalt has left a large family behind. May they follow the example of the departed husband and father as he himself traced the footsteps of our blessed Redeemer.

I am sorry to hear that there are contentions among the brethren in our beloved Zion. Please tell the leaders of the parties to come to India for a while and contend with the powers of darkness, which would be far better than to indulge in animosities among themselves. Have they forgotten the Saviour's declaration: "Thereby shall all men know that ye are my disciples if ye love one another."

You express the wish that I would from time to time say something about the religious customs of the Hindus, which might afford our ministers an opportunity to speak to their congregations on behalf of our missionary enterprise. The following circumstances will give you an interesting and painful insight into the customs and superstitions of the people.

A Hindu devotee spent more than nine years in performing a journey from Benares to Cape Comorin, that is from the 26° North Latitude to the 7° N. L. The pilgrimage was performed in the following manner. He commenced in 1835 to roll himself along over and over the bare ground, moving about three or four miles a day. He has now spent nine years and several months in this mode of travelling and is near the end of his journey. He sets out at daylight with thick clothes tied around his body and having reached the village fixed upon, performs his devotions and spends the rest of the day with his family who go along with him in bullock carts. He is fanned as he rolls along by his son, a lad of 10 or 12 years of age. The musicians of the village which he leaves or of that to which he is going, accompany him with music and shouting and hundreds of people gaze with admiration upon his progress, applauding him as "a great soul,"—meaning a most religious man. When he comes

to a tank or river or other places which he cannot cross by rolling he walks through or finds some other means of getting over and then rolls about the distance along the bank. When he reaches Cape Comorin he is to plant a banana root and remain at the Cape until he can offer the fruit of it to the deity he worships; after which it is reported that he is to roll back again to Benares. He is described as not much injured by his devotism, being a stout looking man about 40 years of age. This act, instead of being regarded as a waste of time and labor, is praised by the Hindus generally as a proof of great piety and true wisdom. There are, however, a few enlightened people probably by Christianity, who regard it as folly, unless indeed (which is not certain) he derives a splendid profit from it in the offerings of the people. Certainly his family carry or make a very respectable appearance, but it is said that he was a man of property before he set out on this strange pilgrimage.

In Christian lands this act will of course be considered as an instance of mistaken piety but the real cause of it being known will explain many other instances of Hindu devotion. It appears he had no child and this is considered among the Hindus as a great misfortune, and ascribed to the sins of a former birth. He made a vow to his god that if he would grant him a son he would undertake the penance which he is now performing. A son was born unto him—the same who fans him as he rolls along. It is reported that he did not at once begin to perform his vow in consequence of which neglect the child went blind; and that when he set about his undertaking a restoration of its sight was granted by the deity. Perhaps by this time the business may be tolerably pleasant to the man, accompanied as he is by pomp and praise, but even if it were not so, the fear of losing his son would be sufficient to keep him faithful to his vow. The notion of atoning for sin has probably, never entered his mind, he only conceives that some sin or other (of which he has no knowledge) contracted in a former state of existence operated unfavorably to his domestic happiness in this world and there being no way of removing the calamity without removing the imagined cause he takes a method which he supposes will appease the displeasure of the deity who is concerned in the punishment of the sin.

We may admire the constancy of purpose thus exhibited; though when all the motives are weighed, it is not more extraordi-

nary and not a whit more religious than that which thousands who have little religion to boast of, manifest in the common concerns of life.

Having written so much about this deluded devotee, you will please to excuse me from entering at this time upon any other subject. Please to give my Christian love to the brethren in and around Gettysburg, also to your aged father and the brethren in York. Any advice or assistance rendered to my son Theophilus will be considered as done to myself. I have no cause to complain of missionary-hardships. I enjoy many mercies, more than I expected or could ever deserve.

Dear Brother pray for me and the mission.

C. F. H.

VII

Timmeracotta, Palnad District,
seventy miles west from Guntur,

March 18, 1844.

To the Members of the Missionary Committee

Dear Brethren :

It is a subject of much regret to me that I hear so seldom from the Committee. A letter from America can arrive here in two or three months; my latest information, however, is to July, 1843.

Eight hundred dollars were sent and after some delay have been paid over to me; but you do not state whether any of this money is to be expended for the employment of catechists and school teachers. Christian friends in Guntur contribute towards the support of our schools, but in order that we may not appear in an unfavorable light I must also devote something to the same object.

Mr. Valett, sent out by the North German Missionary Society, arrived at Guntur early in February. After resting a few days he went farther north to examine where it would be advisable to commence a new mission. Mr. Valett took one of our young men along to act as interpreter. Thus you see that our Guntur mission can already in this way afford assistance to newly arrived missionaries. There are also three brethren at Tranquebar, sent out by the Dresden Society, who have written to me for the purpose of finding out a suitable location among the Telugus, for they also intend to preach the gospel among this tribe of the human family. These brethren likewise will find with us at Guntur the most suitable young natives to act as interpreters and school masters for them.

Before Brother Valett set out from Guntur we celebrated the Lord's Supper and used the liturgy recently published by the Pennsylvania Ministerium.

During the first week in March Mr. Valett came back to Guntur and we are now on a missionary tour about 70 miles from home and only two miles from the Kistna river, where tigers and leopards are still to be found and where as far as I know no Protestant missionary has ever yet proclaimed the glad tidings of salvation. A full account of this journey I will transmit to you next month.

What detains Brother Gunn? Is he coming or not? In either case you should have given me notice. Several months ago I told our Christian friends in Guntur that Mr. Gunn had been appointed and would probably sail from America in October. I have often been asked since whether I had heard any more concerning him and my answer had to be: "No, not a word!" I still indulge the hope that Brother Gunn is on the way and may be here soon or perhaps even now may have arrived at one or another of our seaports.

The harvest in India is great but the laborers are few. I have no cause to regret that my lot has been cast among the Telugu people. My labor in the Lord has not been in vain. I have now been out here to see the beginning of the third hot season in India. My health through the Lord's mercy continues to be about as good as it was in America. Death however has been busy among the persons with whom I became acquainted during my two years' residence in India. Mr. Bagget in Tuticorin, for instance, with whom I lodged, has lately been removed by death. Likewise Rev. Muller whom I met on his way back from Madras to Tinnevely, also Miss Jones, whom I visited in Cuddalore, an American missionary at Madras, in whose bungalow I remained a short time. Moreover the wife of the aged Kohlhoff, who gave me a lock of Rev. C. F. Schwartz's hair, and soon afterwards the good old missionary Kohlhoff himself was called to rest from his labors. Mrs. Winslow, Mrs. Bower and Mrs. Walker who supported our girls' school at Guntur, are also numbered among the departed. It becometh us to watch for we know not when the Master of the house will come.

—C. F. H.

Account of a Missionary Tour to the Palnad

After prayerful consideration Mr. Valett and I concluded to visit the western part of the Guntur Circar. Accordingly on the 6th and 7th of March we made the necessary preparations. Mr. Stokes kindly afforded us some important assistance by providing a driver and cart to carry our tent. He also sent an extra horse so that we should not be detained in our progress if anything were to happen to one of our own horses by the way. At five o'clock on Friday morning, March 8th, we began our trip, reached Perrichirla about eight o'clock, rested in a bungalow till four o'clock when we

continued our journey to Peringapuram. In order to have the use of our tent we must continue with the ox-cart and do not expect to travel more than twelve or fourteen miles a day.

In Peringapuram the French have a Catholic mission commenced many years ago. It was evening when we reached the village. I at once went to see the chapel where I found a lamp burning, which dimly lighted the building; a crucifix was standing on the altar; but I did not notice any pictures on the walls.

Saturday, March 9th we got to Narasaravupet where we found a palace which had been built about 60 years ago by one of the Indian rajahs. The principality with its 400 villages is now under the jurisdiction of the East India Company. On Sunday morning we visited the native schools in town; asked the children some questions and spoke to the adults who gathered around us in considerable numbers. Many persons came and asked for books; we gave them what we could spare, for we intended to visit many other towns and villages.

On Monday morning we went as far as Nagricul where we found a traveller's bungalow for our accommodation. Near a small village we passed a dilapidated idol temple; in the inside we found some stone idols; one of them represented the wife of Vishnu, and being of convenient size to carry, I took possession of it with the intention of forwarding the goddess to America.

On Tuesday the 12th we proceeded to Pidugural. Toward evening Mr. Valett went into the village, taking an interpreter along to converse with the people and distribute tracts. When he returned he complained that the people of this place appeared to be more hardened than any other that he had yet met with in India. He attempted in several streets to admonish the people but everywhere, as soon as they perceived his object, they said to him at once that they did not want to hear anything about these things and they refused to take his books.

On Wednesday we reached Dachepalle. This place differs from other villages because its huts are put up of marble stones which abound here and because it has a running brook which even during the hot season supplies the people with water. The Christian friends who have for some time supported a school, 20 miles west from here at Timmercotta, are of the opinion that the school should be

removed to Dachepalle and wish me to decide after I have visited both places.

On Thursday we went into the town, morning and evening and had long and interesting conversations with the people. We also visited the village school and found 20 boys and 2 girls engaged at their lessons. As it is unusual to find girls at Hindu schools we expressed our satisfaction at seeing these children in the school and gave each one a dubb (copper coin). Our books were eagerly taken and many of the villagers expressed a wish that we should establish a school among them.

On the 15th of March we started for Pondugal which is on the bank of the Kistna river. We found a very rough road somewhat like the mountain passes in Pennsylvania. Our team broke down and could not follow us. Having no books along and wishing to reach Gurjal as soon as possible, we did but little in this place for our missionary cause. The Kistna is about as wide here as the Alleghany at Pittsburgh. It was after night when we got to Gurjal.

VIII

Saturday, March 16th. The bungalow at Gurjal where the collector transacts his business during his presence here, when on circuit, to rent away the lands to the cultivators, would answer very well to hold meetings with the people on the coming Sunday, if we can prevail on them to attend. With such impressions we went into the town. The village officers accompanied us and had soon a crowd of people around us. We inquired for the schoolmaster. He made his appearance but did not seem willing to let us come into his school. He said, however, that he would try and call the children together and then went away. A lad who stood near us with his palm leaf book was requested to read. After we had given him a tract as a reward he started to inquire whether the scholars had met. In a short time he came back and stated that the teacher would not allow him to keep the little book which we had given him. This appeared strange to us and without waiting for an invitation we entered the school house. The crowd followed us. We were told that this being a Brahmin school no one had a right to intrude. However, we refused to leave until we had talked to the teacher. He denied that he had told the boy not to retain the book. After this a long conversation was carried on with the people in the street. Several Brahmins opposed us and we found but few persons who were willing to receive our books.

During the evening we moved on to Rentichintala. Among the people who came to our tent there were a number of Roman Catholics. They had formerly lived at Phiringapuram but some years ago had settled in this village and were annually visited by the priest to whose congregation they had belonged. We appointed to preach to them on Sunday morning.

March 17th. Between seven and eight o'clock I preached from Matthew 18, 23. 27. After the sermon we conversed with Catholics and found that they were tolerably acquainted with the truths of the Gospel. The worship of the Virgin Mary and of the Saints they did not consider to be right; no one should be worshipped but God our Saviour. During the afternoon they assembled again in and around our tent and expressed a great desire for printed books. We gave them as many as we could spare. They have a part of the New Testament in Telugu, written on palmyra leaves but no printed books.

In the evening we came to Timmeracotta where we met our East Indian school-master. The village officials came to pay their respects for Mr. Stokes had written and recommended us.

Monday March 18th. Visited the English school and heard the boys say their lessons. There are only 14 scholars but some of them appear very clever. In the evening we went to the old fort which had been built during the time of the Moguls but is now in a dilapidated state. Conversed afterwards with a large number of people in the street and pointed out the sin and folly of worshipping idols.

On Tuesday morning we made an early start to cross the mountain to the Kistna river. We took several Indian hunters along who were armed with spears, sword and matchlocks, and in this region, tigers and wild boars are still to be met with. After a tedious march of five or six hours we returned to the village without having met any tigers or wild boars. A wild peacock and several antelopes moved off before the hunters could get near enough to shoot them.

Wednesday March 20th. Mr. Valett spoke to the people in the street and I went to see the Telugu schools. A goodly number of gospels and tracts in Telugu and Tamil were this day distributed among the people. During the afternoon we travelled to Macherla to which place our tent had been sent before us. Before our arrival a number of villagers had collected around the tent but a heavy rain obliged them to seek shelter at home.

Thursday. Early in the morning we went through the town where we found several large pagodas and where crowds of people gathered around us. We pointed out to the people that their village contained temples for Vishnu, Siva, Rahmaswamy, etc., but no temple for the only true and living God. Some of the Brahmin priests asserted that they did not worship wood and stone but God in the wood and stone. When the question was put: Do you believe that the true God can hear and see? They answered: Yes, God is omniscient. I then asked one of the bystanders if he could hear and see? He said yes. Well then, said I, "if you were stuck into a large stone or block would you be able to hear and see better than you do now?" This caused a general laughter. I immediately made the application and wished to know why they believed that God could hear and see better in a stone than if they would pray to him in spirit and in truth. In the afternoon we went as far as

Dugy where however our tent did not reach us until late at night. We had made our couches beneath a tree and spent the night beneath a clear Indian sky, without any great inconvenience.

March 22nd. Proceeded as far as Karnampudy, where we found an old fort which had been erected by one of the Nabobs of Arcot. The grave of a French officer was pointed out to us, whose name was Leland and who had been buried here about fifty years ago.

We remained during Saturday and did some missionary work among the people. About eight o'clock at night we returned much fatigued to Pedugural through which place we had passed on the 12th.

Sunday March 24th. Went into the town during the forenoon and found the people more inclined to listen than Brother Valett found them, when we were here before. We noticed three stout looking young fellows among the crowd, who belonged to a class of Hindu monks who are beggars by profession. They were admonished to change their mode of living. In another street they opened the door of the Pagoda so that we might see the idol. We endeavored to convince them of the sin of idolatry.

A part of this day was devoted to German service in the bungalow. Brother Valett and I united in singing a part of the hymn:

"Wachet auf ruft uns die Stimme."

Then the 72 Psalm was read; after singing another verse, we were edified from 1 Peter 3rd chapter. During the night we had our tent pitched near Bellamconda, a hill or mountain about 1000 feet high. On Monday we reached Sutnapillam formerly the residence of an Indian rajah. Visited the school and had a long conversation with Brahmins and others. The people eagerly took our books. On the 26th of March Mr. Valett returned to Guntur and I remained at Pericherla where we had breakfasted on the 8th. In the afternoon Mr. Newill met me with his cabriolet and we arrived at Guntur in time to attend to the evening English exercises in his home.

We spent nearly three weeks on this mission tour, mostly in regions where the doctrines of the gospel had never been proclaimed before. During all this time the Lord graciously protected us from harm and danger. His name be praised forevermore.

Good Friday and Easter we were on the sea coast at Dindy with Mr. Stokes. On Saturday I visited the School at Nizipatam and circulated some books. The Lord's Supper was celebrated on Easter; four Europeans and four native Christians participated in the holy communion.

Such missionary tours should often be engaged in; but one missionary alone cannot do everything. If there were more laborers we could better cultivate the field.

The missionaries of the Dresden Society who are at present in Tranquebar have written to me and state that they will probably leave Tranquebar and commence a mission among the Telugus. I have encouraged them to come soon for there is yet plenty of room here. I should heartily rejoice if this large field could be occupied by Lutheran missionaries. Twenty or thirty of them would find work enough to do in this part of India.

C. F. H.

Extract from Brother Gunn's letter dated Guntur, July 6th, 1844.

Through the blessing of God we have at length arrived at the end of our long and tedious journey. On the evening of the 18th of June, just seven months from the time that we left the shores of our native land, we entered the house of good Mr. Stokes in Guntur, almost exhausted but thankful to God for all his merciful deliverances both by sea and land.

I assure you we were glad to grasp the hand of Brother Heyer and to find him in good spirits and in the enjoyment of comfortable health. He had many questions to ask concerning the churches in America as you may well suppose.

Mr. Stokes who has been the cordial friend of Mr. Heyer since his arrival in Guntur, also manifests a tender interest in our welfare. When we arrived at Masulipatam we found an oxcart and two or three men sent by his orders from Guntur, a distance of 30 miles to convey our baggage without any charge. He also bore a part of our palankeen expenses. With him we have already enjoyed some profitable seasons of Christian intercourse.

Guntur I consider a very favorable location for the seat of our mission operations. It lies in latitude 16 N. and long 80, 30' E. It is regarded as a healthy place, though the heat during a portion of the year is intense. The Distance from the sea coast by the nearest

course is about 30 miles, so that some benefit is derived from the sea breeze during a portion of almost every day. It lies on a level plain and the soil in the vicinity is said to be very fertile, though at present the fields are all parched with the drought. The population of Guntur is estimated to be 16,000, and there are several populous villages within a short distance around. If there are not souls enough to labor among here, there are tens of thousands more a little farther off and all living in the practice of their abominable idolatries. Truly the Lord is calling on our branch of His Church, to cultivate this portion of the heathen world, and I trust He will not call in vain.

The building recently erected by Brother Heyer was dedicated last Sabbath. The services were conducted by brother Heyer, Brother Valett and myself. The 84th Psalm was read in English, Telugu and Tamil. Singing in Telugu and an appropriate address by each of us in English and translated by interpreters. Brother Heyer also spoke in Telugu. It was interesting to see nearly 200 persons seated before us upon their mats, dressed in their native costume and listening to the words of eternal life.

Brother Heyer has 125 scholars in the schools under his superintendence in Guntur and of this number 25 are girls. Besides he has two or three other schools at a distance from this place, under his direction.

W. G.

Our Missionaries in India

The readers of "The Observer" will have seen that our brethren Heyer and Gunn are harmoniously laboring together in India and that extraordinary success has attended the exertions of the former. A mission house has been erected and is nearly finished. A school of 100 boys and 25 girls has been established and great wonder has been expressed by other missionaries that so large a number of girls could so soon be gathered in a school. Several adults have been baptized and other applicants are now in a course of preparation for that holy ordinance. Some pious English residents, especially Mr. Stokes, have in a most liberal manner patronized our missionaries ever since their arrival in India. The latter gentleman has contributed 500 Rupees (\$250) to the purchase of a printing press, provided the friends in America will raise an equal sum; and the missionaries request us to appeal to our people in behalf of this object.

IX

Thus far the work has succeeded admirably. There are now six Lutheran missionaries in that region of country, four from Europe and two from America, and we may shortly hear of the meeting of the Lutheran Synod in Southern India.

This cause must be supported, and I am glad to see from the acknowledgements of the treasurer of the General Synod Society that the Church is coming up to its help. No doubt the treasurer of the other society is also receiving donations.

The American Tract Society has given us a contribution of \$200 from the joint mission to be expended in books and tracts; and the American Bible Society has made a liberal donation of copies of the Scriptures.

May God continue to prosper our mission! Amen.

X

"The Lutheran Observer"

November 8, 1844.

In a letter written at Guntur November 18th, 1844, Brother Gunn makes the following remarks:

There are about the same number of scholars in the schools now as when I last wrote and considering all the disadvantages under which they labor, arising from incompetent teachers and a scarcity of suitable books, the scholars are making good progress. Brother Heyer is acknowledged by all around to have an admirable faculty of managing schools and advancing the scholars in their studies. The fruits of his labors in this department are very interesting.

W. G.

Laborers Needed

Never was a call of Providence more distinct than that which induced the American Lutheran Church to establish this mission. Seldom has any mission had a more favorable beginning. The effort thus far has been abundantly blessed. God has smiled upon it and the call upon our Church to cultivate this part of the field, which is as broad as the earth itself is now louder than ever. We cannot abandon this work. We cannot refuse to furnish additional laborers for its more vigorous and enlarged prosecution without being recreant to our duty. The wants of the mission are at this juncture peculiarly pressing. Mr. Heyer will not probably return to this country and his place must be filled or much of the ground now occupied will have to be relinquished. At least two men are needed at once, so that the present operations may be extended.

In behalf of the Executive Committee of the Mission Board
JULY, 1845.

Report about the Mission at Guntur

A brief account of the mission which has been established and is to be sustained by our branch of the Christian Church will doubtless be interesting, and will give the readers of "The Observer" more definite ideas in regard to it.

On July 31st, 1842, Rev. C. F. Heyer entered Guntur in company with Rev. Mr. Van Husen of the American Baptist Mission of Nellore, who accompanied Brother Heyer on an exploring tour. Previous to the time of his arrival at Guntur he was indisposed to make this his station, as he had heard that the heat of the place was most intense, that it was unhealthy and that there were other objections. But here he found Mr. Stokes, a holy man of God, the Collector of the Guntur Circar, who was anxious that he should locate at this point. There had been before Mr. Stokes' arrival a succession of good men; who were desirous that something should be done for the heathen and had engaged a teacher to keep a school in the place; and as they were members of the Church of England they naturally looked to the Church Missionary Society for a missionary to be sent into their midst and often wrote to the officers of said society on the subject. But so numerous were the openings in other parts of India that no laborers could be spared for this station. After Brother Heyer arrived in Guntur Mr. Stokes wrote another letter to

the Secretary of the C. M. Society in Madras to inquire if there was any probability that a missionary could be sent by that society to this station. He soon received a reply that there was no prospect that a missionary could soon be supplied from that quarter and he advised also that Brother Heyer should if possible be prevailed on to locate here and that the residents of the place should encourage him in his labors.

These and other indications of Providence determined Brother Heyer to make this the seat of our operations among the heathen. The school was then given over into his charge, a better qualified English teacher was soon after obtained, and the former teacher confined his attention to the Telugu department of the school. Brother Heyer superintended the whole and devoted a part of his time to teaching. Preaching also was immediately commenced to the natives through an interpreter.

Until June, 1844, the English school was taught in a small building owned by Mr. Stokes, and preaching on the Sabbath was attended to in the same place. But a new building having been erected on the lot obtained from the Government for the mission, the schools were then removed and worship on Sunday was conducted in the new building. This arrangement still continues. In November, 1842, the girls' school was commenced. On the 18th of June I had the pleasure of joining Brother Heyer after a long and tedious journey of seven months. Brother Heyer has now for the present left the scene of his labor among the heathen and is on his way to America and the responsibilities of the work of the mission rest upon me. My labor hitherto has been preparatory and many months will elapse before I shall be able to speak freely to the heathen in their own tongue.

W. G.

Father Heyer on his Way Home

A letter from our missionary, Brother Gunn, to one of the brethren in this vicinity mentions that Father Heyer left Guntur on the 22nd of December, 1845, for Madras and that from thence he would proceed to Calcutta; and probably be in Boston or New York towards the close of July. However differently the Church may view the propriety of his return at this time we doubt not that all will be truly happy to see the good old man once more.

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P. S. Father Heyer landed at New York in August, 1846.

Here ends the valuable manuscript written in Father Heyer's own hand. He went back to India after furlough in America, reaching Guntur May 15, 1848, and stayed in the field until 1857, landing at New York on August 6th. For the third time he went to India in 1869 to save the Rajahmundry field for the Lutheran Church, arriving at Rajahmundry on December 1st and leaving on January 30, 1871. In October, 1872, he was appointed chaplain and house-father of the Lutheran Theological Seminary in Philadelphia, where he died on November 7, 1873, aged eighty years, three months and twenty days. For details concerning his second and third terms of service in India, as well as his many offices and activities in the United States during his long and useful life consult "The Telugu Mission," by George Drach and Calvin F. Kuder.